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WHENCE COMETH VICTORY?

BY

MARY BRABSON LITTLETON

SECOND EDITION

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IN DEDICATION TO MY SON,

AUGUSTINE BRABSON LITTLETON,

VOLUNTEER—SOLDIER—MARTYR

He did me the honor to lay down his life for my country; he crowned me with the imperishable glory of being the mother of a patriot.

He was a brilliant lawyer, a gifted speaker, a successful business man; he turned away from the alluring vision of fame in his chosen profession; from a blissful home and loyal friendships to answer the call sublime of his country. He voluntarily offered all he had, and died without a seeming regret in the great war for liberty, for justice, for humanity.

Whence Cometh Victory?

War and only war is of interest at the present moment. Current literature is as fearfully interesting and as ephemeral as the flashing of a musket or the roar of cannon. Romance is colorful of carnage and poetry breathes the martial exhaltation of most noble patriotism. War in every act of the government, in every intent of the nation in work and prayer, in hope and fear, all minds and men and measures have concentrated upon war and converge to one end—National Victory.

Kipling's message to the world is that "Nothing else under heaven matters today except that the war shall go on to victory," and it expresses the thought and intent of the Allies. Not only this war, but all wars of past ages have a value and bearing upon the present time, so I make no apology for turning from the reportorial field of history in the making, to history already made, to those tremendous and completed events which, like pyramids in the sands of time, hold the secrets of their defeat or victory in their sphinx-like silence. Let no man think that because the weapons of war have been changed in the progress of the ages that war is any different now from what it has always been. Comte wrote "We who live are governed by the past," and another, "There is not a single personal, social or political, or any question of the day that does not run back and

root itself in antiquity." "Ancient history," says Rawlinson, "is a vital part of modern history. The present is only the past in a less developed form. Divisions between ancient and modern history are purely arbitrary."

And so, meaning to do "my bit," I have made a study of the great wars of history; not a difficult task, for civilization has been mightily concerned with war and historians have made it all and all their care; books are multiplied on the subject and libraries have brought their spoils from afar. The subject is as vast as it is fearfully interesting, but I have not set out to study the science of war; that is too well understood by all the nations and their rulers of today. I have decided to study victory, to seek out the mysterious abiding place of that shining vision for whose favor men give their lives and women their all of life and love and happiness.

I have asked of victory, whence cometh thou? or what are thy ways, and hast thou laws like unto science? Is thy nature miraculous, like the raising of the dead to life by Divine fiat? Or wilt thou obey classified rules, and yield to man's understanding as nature yields bountiful crops to a knowledge of agriculture, or wealth follows the science of finance, as salvation comes by the doctrines of Christianity? The decisive battles of the world have been of tremendous import, many of them influencing civilization for a thousand and even more years. Events so far reaching and important must in the course of

ages have evolved certain and concurrent testimony as to the cause or principle or law of military victory. Arbela and Hastings and Orleans are not isolated accidents, they belong to a chain of events, have a likeness and unity of purpose and testify to a superintendence above and beyond the power of human calculation.

Is Military Victory a question of numerical strength, a test of man power? Let Greece answer, who at the battle of Marathon, with a force of eleven thousand infantry, defeated the invading hosts of Persia, the then mightiest empire of the world, whose armies bore down upon Miltiades in countless numbers, with a prestige of racial superiority and the widely advertised record of having shattered and enslaved for fifty years all the kingdoms and principalities of the known world. If numerical strength alone counted, where wuold we be, who owe our independence in the wars against England to

"The old Continentals,
In their ragged regimentals,
Yielding not."

Let us not forget that in the present war Russia had fourteen million men under arms and Germany ten million.

Has supreme military genius always counted for surety of victory? I think not, else had Napoleon not been defeated at Waterloo. Neither is the righteousness of a nation's cause sure and certain promise

of victory. All military experts agree that the crusades were a dismal military failure, yet if ever wars were justified by the holiness of their cause, surely the crusades can claim that honor. Does the magic secret lie like a hidden god in preparedness? Look long and earnestly at the Spanish Armada, to whose equipment Spain, the then dominant nation of the world, gave of her genius and vast resources in unstinted measure. Yet Lord Charles Howard, high admiral to a woman ruler, whose commands he was compelled to disobey in order to win, with barely thirty-six ships in the royal navy, and a manifest deficiency of ammunition, defeated and dismantled the shining example of preparedness, so that historians write "Of their whole Armada only fifty-three shattered vessels brought back their beaten and wasted crews to the Spanish port which they had quitted in such pageantry and pride."

Charles Martel, at the Battle of Tours would, seem to vindicate defensive warfare. Surely, there is much in the energy of necessity to establish defensive warfare as the heir at law to military victory. At Tours a young leader with but few followers defied and defeated the hitherto victorious hosts of Islam, "Rescuing our ancestors of Britain and our neighbors of Gaul from the civil and religious yoke of the Koran." Yet, no sooner are we committed to defensive warfare as entitled to military success, than we are reminded that Alexander the Great is the very type of offensive warfare, and

a synonym for conquest, and looking further down the line of events, we realize that the Battle of Hastings, which determined the history of England for a thousand years, was won by an army of invasion under the banners of a foreigner.

Creasy has a gleeful account of how Alexander the Great insisted that his troops should rest and sleep well the night before the Battle of Arbela, so that they came upon the host of Darius in the morning rested and refreshed. Yet Josephus relates that the night before the battle of the Amalekites, the Hebrew army did not sleep at all, and that Moses, the commander-in-chief of the armies, was awake the whole night long laying his plans and instructing his officers.

Some men attribute military victory to fatalism, but fatalism, if relied upon as a living principle of civilization, would long since have disbanded armies, discredited war and discouraged all human effort.

While it is diverting to read military critics as to why this General succeeded and that one failed, their conclusions point to victory as too capricious, too much of the nature of chance or accident, and contribute but little to what I have set out to find—the law of victory.

Decisive battles, apparent as their results and causes seem to be, are not sufficiently clear and resounding as to establish a principle of victory. Therefore, I have concentrated my investigation upon great commanders, those world characters who have per-

sonally participated in the mighty conflicts, who have realized their powers and accepted their limitations; and I have found that, however much they value preparedness, and all that the word implies, they one and all testify by word and deed to a force in military victory independent of human calculation; a power over and beyond the might of embattled armies, a judgment coercive of man's, independent, absolute, final.

Hitherto the testimony of the great military conquerors of the world to the intervention of omnipotence in battle has not been realized in its cumulative force, it has been treated as an individual, miraculous favor, rather than as the great, splendid natural law of victory.

The world characters whom I have cited in proof of this natural law of victory lived centuries apart and under widely divergent conditions. They were not necessarily good men, some of them were, to heroic sanctity, some were not, most of them were not guiltless of the crimes of great ambitions; "The litany of private virtues, modesty, humility, philanthropy and forbearance, must not be raised against them," but they were strong men, cast in the mould of conquerors; they were the determinative forces in civilization, the great empire-builders of the world.

If there ever was a time when men had need of the wisdom of the ancients, it is surely now, when death and desolation ride the blast, and no one knows what one day will bring forth. Civil rulers predict a long

war. Why not? England had her hundred years of war; Germany fought for thirty years, until her people were all but exterminated. The war passion aroused by the German propaganda obeys no law of humanity and yields to no moral suasion. Money, and more money, men, and more men, munitions, and more munitions, are called for and will be called for until the mind is staggered and appalled at the awful calamity. I believe it was Kitchener who prophesied that this was to be a war of attrition. There is no man among the ancients whose career is so fraught with instruction as that of Moses, and no history so illustrative of the solemn judgments of God as that of the Hebrews, who for fifteen hundred years revealed as in a mirror the presence and power of God in civil government.

It is not the purpose of this paper to call attention to the legislative acts of Moses, to the fact that in the Ten Commandments he has given to civilization the foundation principles of all law, jurisprudence and government. Neither will I refer to the stupendous miracles which attested to the religiousness of his character. My reference is rather to the victorious wars which he waged during a period of forty years against nations so vastly superior to him in numbers and equipment as to challenge investigation of his methods. He seems to have found the very principle of military victory and relied upon it as a science. The principle of victory so practically applied by the great lawgiver was faith in prayer, un-

ceasing supplication to heaven for the arbitrament of God in the affairs of earth.

Prayer was to Moses as chariots and horsemen to Pharaoh; he handled prayer with skill and accuracy as a general handles his disciplined armies. By prayer he delivered his people from oppression without the loss of a single man. By prayer he quelled civil rebellions, and by prayer prevailed on God to spare the lives of the rebels. By prayer he conquered powerful nations, and slew in battle thirty-one kings. The Bible records three different occasions when he fasted and prayed forty days and forty nights, thus plainly revealing the source of his power and unvarying victories, legislative, military and administrative.

To Joshua, his successor, he bequeathed as his most valuable inheritance such a living faith in prayer that that mighty man of war could say, "Move not, O sun, toward Gabaon, nor thou, O moon, to the Valley of Ajalon." Is not this written in the Book of the just? "There was not before or since so long a day, the Lord obeying the voice of man and fighting for Israel."

Moses is not so remote, nor so far removed in sanctity from the arena of human effort as to be of no council value in the present crisis. Napoleon studied and profited, he says, by the campaign of Alexander the Great. Why not Moses as our instructor, since he is the founder of our civilization? It must be remembered that, even outside the wonderful Bibli-

cal record of Moses, he is a shining figure in the annals of profane history, ranking with the most brilliant statesmen and generals of antiquity. Rabinnical literature teems with legends of the great civilizer vouching for the reality of a grand and illustrious person of strong character, high purpose and noble achievement, so deep, thorough and efficient in his religious convictions as to thrill and subdue the minds of an entire race for centuries after his death."

Josephus has a fascinating account of Moses in the Palace of Pharaoh, where he was educated for and treated as heir to the throne, agreeing with St. Stephen, who says: "Moses was instructed in all the wisdom of the Egyptians and was mighty in his words and in his deeds." Josephus paints a spirited picture of him as the commander-in-chief of the Egyptian army in that campaign against the Ethiopians, which "Was a war of that consequence as to occasion the destruction of six or seven nations of the posterity of Mitzrain, with their cities." The holy wars of Moses, though undertaken at the command of God and in the nature of legal executions against nations that had been condemned centuries before for unspeakable degeneration, crimes against the laws of nature and civilization, were, nevertheless, difficult of achievement. These nations were devil worshipers. Their kings, as a rule, were demoniacs, aided by the guile and subtlety of the powers of hell; nor were they inconsequential as to mili-

tary strength. Joshua gives the number of Canaanites slain in one battle as twenty-five thousand, and Josephus gives the army of one of their kings as "Three hundred thousand armed footmen and ten thousand horsemen, and twenty thousand chariots." Moreover, when the Canaanites heard that the Hebrews had come out of Egypt to destroy them, they were busy all the time in making their city strong. The testimony of Moses to the value and necessity of prayer for military victory is definite and sure. Josephus thus sums up the wisdom of the ruler who delivered to his people the natural laws of military victory, national prosperity, long life and domestic happiness. "Oh, children of Israel, there is but one source of happiness to all mankind, the favor of God."

The favor of God is something different from His Divine Providence, by which He maketh the rain to fall on the just and the unjust. It is different, too, from Divine justice, "Before which the inhabitants of the earth are repulsed as nothing before Him. For He doth according to his will as well as with the powers of Heaven as among the inhabitants of the earth; and there is none that can resist His hand and say to Him, 'Why hast thou done it?'" It is not the mercy of God, nor yet His love, nor is it His wisdom, nor exactly His goodness. It is what the Word intends, the *favor of God.* Now the favor of an earthly monarch is a gracious and happy thing for the favorite; how much more, then, the favor of

the omnipotent Ruler of the universe? The life and deeds of Moses illustrate one overmastering conviction that he believed military victory came to a people by favor of God, and that this favor could be influenced by human endeavor, that prayer was the appointed way of reaching the audience chamber of the Most High and winning, not as a right, not as due to one's virtues or to one's efforts, but as a favor, military victory. The message, then, of Moses to the warring nations of the present day is this: "Eternal vigilance of prayer is the price of victory."

ALEXANDER THE GREAT.

I have said that Napoleon Bonaparte studied the campaigns of Alexander the Great. Did he observe that, like Moses and all other finally victorious generals, Alexander placed his confidence in a power above that of his armies and generals, and, though a Pagan, offered sacrifice and prayer to the true God for the success of his undertaking in the Temple of Solomon at Jerusalem? The incident related by Josephus is so interesting and instructive that I quote it here. When Alexander the Great had come into the land of the Hebrews he sent a message to the high priest ordering him to send men and provisions for his army and to pay him the tribute formerly paid to Darius. This the high priest refused to do, because of his treaty with Darius, and that the Jews were always exact and scrupulous in carrying out their international contracts. Thereupon Alex-

ander became very angry, and when he marched to the Gates of Jerusalem his followers were surprised that, instead of destroying the city, he received the high priest with great respect.

"Whereupon the King of Syria and the rest were surprised at what Alexander had done and supposed him disordered in his mind. However, Parmenio (his general) alone went up to him and asked him how came it to pass that when all others adored him, he should adore the high priest of the Jews, to whom he replied: 'I did not adore him, but that God who hath honored him with the high priesthood, for I saw this very person in a dream in this very habit, when I was at Bias, in Macedonia, who, when I was considering myself how I might obtain the dominion of Asia, exhorted me to make no delay, but boldly to pass over the sea hither, for that he would conduct my army and would give me the dominion over the Persians; whence it is that, having seen no other in that habit, and now seeing this person in it, and remembering that vision and the exhortation which I had in my dream, I believe that I bring this army under the Divine conduct, and shall therewith conquer Darius and destroy the power of the Persians, and that all things will succeed according to what is in my own mind.' And when he had said this to Parmenio and had given his right hand to the high priest, the priest ran along by him and he came into the city. And when he went up into the temple he offered sacrifice to God and magnificently treated

both the high priest and the priests. And when the Book of Daniel was showed to him, wherein Daniel declared that one of the Greeks should destroy the empire of the Persians, he supposed that himself was the person intended. He was then glad and he bid them ask what favors they pleased of them, and he granted all they desired."

DAVID.

If you would find men of religious indifference, irreverant of God and his priests, seek for them among the scrap-heaps of mediocrity. Civil rulers of commanding power and prestige realize in themselves a shadow of the omnipotent Ruler of the universe. They feel His presence and are not jealous of His authority; neither are they guilty of that graft of credit due to God of which pigmy creatures are so often guilty.

David, the most famous figure in Hebrew legend and history after Moses, brave beautiful, brilliant, all-conquering as a military leader, immortal in literature, was a man "After God's own heart," so filled with the spirit of prayer that he seemed to pray always. He preserved throughout his entire reign the youth of his spirit. "And David said to the Phillistine: 'Thou comest to me with a sword and with a spear, and with a shield, but I come to thee in the name of the Lord of Hosts, the God of the Army of Israel.'" No other civil ruler was left such a record of prayer as David in his One Hundred and

Fifty Psalms. Therein is every form of prayer, the prayer of appeal for aid, of thanksgiving, of praise, of repentance, of gratitude for forgiveness, the prayer of reparation, canticles of victory and of child-like love and confidence.

It may strain the faith of moderns to follow Moses to his heights of isolated grandeur; we may not be able to stand with him upon the shores of the Red Sea, where he matched his battle prayer for victory against the hosts of Egypt. None knew better than he the deadly prowess of Pharaoh's armies; had he not been their commander-in-chief when they destroyed seven Ethiopian nations? But David, the shepherd lad, risen from the people, elected to be the head of a young commonwealth, he is of our own times. He and Charlemagne are akin in their courage, the vigor of their faith, their reliance on prayer, but especially in their passionate gratitude to God for their never-failing victories. Charlemagne, "the most majestic figure in the history of a thousand years, of whom Bryce says "He was all great men in one," so valued prayer and men of prayer that he sought out men of the religious orders and invited them into his kingdom and appointed as his minister and chief of education Alcuin, the most eminent theologian of the century, that education might be informed by the spirit of Divine as well as scientific minds. As David was amenable to the advice and correction of the high priest Nathan, so did Charlemagne respect and magnificently treat the ministers

of religion. It is written that he made long and frequent journeys to Rome to consult with the Pope, whose favor he valued as the very blessing of God. He confirmed to the papacy, as he thought forever, the estates of the church bestowed by his father, Pepin, and held them to be as sacred to God and the spiritual business concerns of the church as was the territory on which stood the Temple of Solomon. Throughout his entire reign he defended the temporalities of the papacy.

Like the sweet singer of Israel, Charlemagne was a musician and a founder of colleges of sacred music. It might be said of him, as of David, "And he set singers before the altar, and by their voices he made sweet melody, and to the festivals he added beauty and set in order the solemn times even unto the end of his life, that they should praise the holy name of the Lord and magnify the holiness of God in the morning."

ESTHER.

God's intervention in the affairs of civil government seems more apparent when some victory has been won through a woman rather than through a man of commanding genius. Upon the page of history there is a story of enduring interest, of spiritual beauty and charm and power, fair as romance, refreshing as truth.

Within the mighty empire of the Medes and Persians there lived two favorites of the King Cyrus,

called by the Greeks Artaxerxes. One of those favorites was Haman, the Amalekite, hereditary enemy of the Jews, and the other was Queen Esther, wife of the King. Between these two, Haman and Esther, was fought a diplomatic battle as fierce and terrible and as far-reaching as any ever staged on the arena of military conflict. For a time Haman had the ascendency over the King and prevailed on him to sign a decree and have it dispatched throughout all of the provinces of the empire "To kill and destroy all the Jews, both young and old, little children and women, in one day, and to make a spoil of their goods."

When Esther, the Jewish Queen, heard of this monstrous edict to murder all her people, she was in consternation and sent to her uncle, Mordecai, these words: "Go and gather together all the Jews whom ye shall find in Susan and pray ye for me. Neither eat nor drink for three days and nights; and I, with my handmaids, will fast in like manner, and then I will go into the King against the law, not being called, and expose myself to death and to danger." It would seem that at this time, possibly through the machinations of Haman, that Esther was not in immediate favor. Her words are: "How can I go to the King, who for these thirty days now have not been called unto him." None understood the fearful import of a royal decree better than Esther, her own words are: "Whomsoever whether a man or woman cometh in the King's inner court who is not called for, is immediately put to death without delay."

Men with axes in their hands, says Josephus, stood around about the throne of the King, ready to punish such as approached him without being called. The law of the Medes and Persians was that, whatever decree had been signed by the King and his nobles, could not be changed and remained unalterable. The task of Esther was not an easy one; for a less offense Vashti had been dethroned and destroyed. The prayer of Esther for God's aid in her hazardous undertaking is sublime in its simple faith and pathos. All historians record that she won the favor of God, that he clothed her with beauty and with the wisdom of diplomacy, that she gloriously triumphed over Haman and all her enemies, that she not only had the decree against her countrymen reversed, but that she procured for them the high places of trust and emolument throughout the empire and had her uncle, Mordicai, raised to the place of second in command, next to the King.

If, by prayer, Esther could prevail on God to reverse the immutable decrees of the Medes and Persians, might not the women of the United States, organized for prayer for victory, so win upon the favor of the Great Ruler as to influence his decision in this war?

JUDITH.

Judith whose story gleams like a cluster of oriental jewels upon the page of history, delivered her people from the menace of Assyrian despotism by prayer.

Like the German Emperor, the King of the Assyrians, who reigned in Ninevah, the great city, called "All the ancients and the governors, and his officers of war, and communicated with them the secret of his council, and he said (as the Kaiser has said) that his thoughts were to bring all the earth under his empire." To this end, he made vast preparations and sent a mighty army, under Holofernes, to attack and devour all the nations and their cities. Such was the terror inspired by the unspeakable atrocities of the Assyrian that, after half the world had been subdued, the remaining cities and nations came out to meet the Assyrians and offered to make peace on any terms whatsoever. Which terms, when agreed to and imposed by Holofernes, were treated as scraps of paper, "For all that they could not mitigate the fierceness of the heart of Holofernes, for he both destroyed their cities and cut down their groves." Deadley as the simoon, implacable as fate, the all-conquering army advanced to the gates of Jerusalem and demanded the surrender of the city and of the temple. Dread and horror seized upon the minds of the people of Israel; they gave themselves to fasting and prayer, calling to mind Moses, "The servant of the Lord who overcame Amalec, that trusted in his own strength and in his power and in his army, and in his shield, and in his chariots, and in his horsemen, not by fighting with the sword, but by holy prayers." The delay of the people of Israel in surrendering to him so transported Holofernes

with fury and indignation that from his horrible threats there seemed no hope whatever of escape, and the people began to upbraid their rulers for not "talking peaceably with the Germans, I mean the Assyrians, and resolved of their own accord to yield themselves up to Holofernes. Then arose in their midst a woman of glorious beauty and renowned for her piety, who spent all her days in fasting and prayer. Arousing all the people to renewed faith and prayer, she pledged them to pray for her, and herself prayed for three days and nights in sackcloth and ashes. Then, strong in the favor of God, she, single-handed and alone, challenged the further conquests of the Assyrians, overthrew and slew their hitherto invincible general, Holofernes, and delivered his armies to the victorious sword of Israel, thus putting an end to a war as brutal, senseless and wicked as the present German war.

There is not in all literature anything finer than the Canticle of Judith, soaring with the spirit of victory, radiant with gratitude, an accurate and detailed report, this poem, with the spiritual insight of a woman, reveals the beneficent purpose of God's intervention in war:

"The Lord putteth an end to wars,
The Lord is his name."

NINEVEH.

Nineveh, the great pagan city, offers an illuminating historic incident of answered prayer for national defense.

Josephus relates that a time when Babylon threatened the destruction of Nineveh, the prophet Jonah was sent to warn them of the impending and immediate disaster.

Though these people were Pagans, whose wickedness had "come up before the Lord," they had been observers, through many centuries, of the power and willingness of the God of Israel to answer prayer.

There is nothing more accurately historical than the Book of Jonas:

"Now Nineveh was a great city of three days' journey, and Jonas began to enter into the city one day's journey; and he cried and said: yet forty days and Nineveh shall be destroyed. * * * And the men of Nineveh proclaimed a fast and put on sackcloth and ashes from the greatest to the least. And the word came to the King of Nineveh; and he rose up out of his throne and cast away his robe from him and was clothed with sackcloth and sat in ashes. And he caused it to be proclaimed and published in Nineveh from the mouth of the King and of all his Princes: Let neither men nor beasts, oxen or sheep, taste anything. Let them not feed nor taste water. And let men and beasts be covered with sackcloth, and cry to the Lord with all their strength, and let them turn everyone from his evil ways and the iniquity that is in their hands. Who can tell if God will turn and forgive, and will turn away from his fierce anger and we shall not perish. * * * And God saw their works, that they were turned from their evil

ways. And God had mercy with regard to the evil which He had said He would do to them, and He did it not. * * * And Jonas was exceedingly angry."

Jonas was concerned lest he should pass for a false prophet, or rather lest God's word by this occasion might come to be slighted and disbelieved. His prayer is one of the sweetest and most humanely frank and affectionate in the Bible:

"And he prayed to the Lord and said: I beseech Thee, O Lord, is this not what I said when I was in my own country? Therefore, I went before to flee into Tharsis; for I know that Thou art a gracious and merciful God, patient, and of much compassion and easy to forgive."

SENNACHARIB.

The entire history of the Jews reveals their reliance upon the dynamic value of prayer to force a quick decision in war and to conserve the lives of their fighting men. The conservation of life was one of their national responsibilities, and one of their chief motives for their battle prayers for victory. In many of their battles not a single Hebrew soldier lost his life.

The laws of Moses relating to war make no mention whatever of the organization or training of armies, though he had an army of six hundred thousand men. These laws relating to war are chiefly concerned in arousing the armies to faith in prayer, and are largely prohibitions against atrocities such

as the Assyrians and modern Germans perpetrated, which, if allowed to the Jews, would have brought down upon them the certain and tremendous judgments of God so frequently visited upon the heathens contemporary with the Jews.

"Judas, called Maccabeus, who in his acts was like a lion, and like a lion's whelp roaring for his prey, who grieved many kings and was renowned even to the uttermost ends of the earth"—thus sums up the military faith of the ancient people of God:

"There is no difference in the sight of heaven to deliver with a great multitude or a small company, for the success of war is not in the multitude of the army, but strength cometh from heaven."

The Germans seem to be obsessed with a strange illusion, a sort of national insanity, that they are a reincarnation of ancient Israel, and they assume to themselves prophecies which were fulfilled and finished four thousand years ago.

"Brethren and sisters! in a moment we * * have become the heirs of Israel, the people of the Old Testament covenant. We shall be the bearers of God's promises."—Pastor J. Rump.

"As was Israel among the heathen, so is Germany among the nations."—Pastor Tolzien.

"The German soul is God's soul; it shall and will rule over mankind."—Pastor W. Lehman.

"I am not in the least afraid. The good God will help us, for He is German."—Kurt Englebrecht.

"God has in Luther practically chosen the German people."—Dr. Preuss.

"He who does not believe in the Divine mission of Germany had better hang himself, and rather today than tomorrow."—H. S. Chamberlain.

"There is a gospel-saying * * * which we may well take as the consecration of our German mission: 'Ye are the salt of the earth! ye are the light of the world!'"—Prof. Adolf Deismann.

"It was given and assigned to us, and we read in it the original text of our destiny, which proclaims to mankind salvation or disaster, according as we will it."—Pastor J. Rump.

The German Emperor, in his capacity of spiritual head of the German church, has made a profession of prophecy and stages himself for prophetic utterances after the manner of an ancient Hebrew patriarch. That our enemies should harken back to dead empires and dead epochs to find their similitude is not strange, since they are out of touch with modern spiritual ideals, but that they should see in themselves Israelites without guile is evidence of their superficial knowledge of Hebrew history. They are like Balack, the King of the Moabites, who, seeing "How great the Israelites had grown, was affrighted for his kingdom. He was not acquainted with this, that the Hebrews would not meddle with any other country, but were to remain contented with the land of Canaan, God having forbidden them to go any

further * * * But that these countries given by God were their peculiar portion among the nations, and that all who endeavored to dispossess them might ever be justly destroyed."

Of all the nations of antiquity, the Jews were the least ambitious for world dominion. The mission of the Jews was to the Messiah; from Adam, who foretold that a woman should crush the serpent's head, to the high priest of Herod, who declared that the Divine Child should be born in Bethlehem of Judea, all of their patriarchs, prophets and kings knew but one hope, had but one promise—THE CHRIST. When they had delivered God incarnate to the world their providential dispensation was ended. Unless the Germans have a mission from hell to deliver anti-Christ to this generation, their continual reference to their being messengers of "*the promise*" is rather belated and somewhat theatrical.

It cannot be surely, that they have concentrated their vision on the crimes of Israel with a view to imitating them and thus meriting the awful punishments which were visited on the Jews.

The Kaiser is more like Saul than any of the Hebrew rulers. It will be remembered that Saul was anointed king, and ruled by divine right until he forfeited his place of honor by servile surrender to the devil. It is said that Prussian militarism is as honeycombed with spiritism as was the royal family of the Czar of Russia before the fall of the Czar. It is whispered that the Kaiser and his flat-

terers are acquainted with "mediums" who, like the woman of Endor, have "a familiar spirit."

May not that account for the dipolmatic blunders of the Germans? There is some element of confusion in their war councils.

The surrender of ambitious kings to diabolical suggestion is a very common occurrence. The devil tempts every ruler with the same old shopworn temptation. He has lost all powers of origination, since he was expelled from the confidences of God.

Jesus Christ permitted the devil to tempt him in order that Christians might have a scientific demonstration of how rulers of nations are beset with evil communications. "Again the devil took Him up into a very high mountain and showed him all of the kingdoms of the world and the glory of them and said to Him, all these will I give Thee if, falling down, Thou wilt adore me."

If the Germans will review their historical readings, they will find that they are the Assyrians, not the Hebrews. They are exactly like the Assyrians in their glorification of war for war's sake, and in their continual boasting of their superiority over all the nations of the earth, and in their military policy of frightfulness for the premeditated purpose of terrorizing their opponents.

The King of the Assyrians, like the King of the Germans, united in himself both the spiritual and civil authority; he was both church and state—pope and emperor. Like the Kaiser, he had the power of

life or death over his subjects, in him and him alone was vested the right to declare war or peace. Like the Germans, the Assyrians have no respect for international law, nor for the rights of smaller nations. Their military creed was that might makes right, and that all crimes and atrocities were not only to be permitted, but to be encouraged in time of war. The story of Sennacharib, the great king, reads like a report of the Kaiser. Sennacharib, swaggering and boasting of the nations he had destroyed, driving his foaming steeds through torrents of innocent blood ruthlessly shed to gratify his lust of conquest, prophecying that his god was altogether Assyrian and would deliver the whole earth to the Assyrian sword, arrived at the gates of Jerusalem and there sent insolent and boastful messages to the good King Ezekias:

"Perhaps, said the great king of the Assyrians, thou hast taken council to prepare thyself for battle. On whom dost thou trust? Let not Ezekias deceive you. For he shall not deliver you out of my hands. Neither let him make you trust in the Lord."

So far shalt thou go and no further, has ever been the decree of God to heathen boasters like Sennacharib and the Kaiser. The Bible says:

"When Ezekias, the King, had received the message of the Assyrian, he went up into the house of the Lord and prayed in his sight, * * * and he sent to the prophet and asked him to pray for the nation."

"And Isaiah, the son of Amos, sent to Ezekias saying, Thus saith the Lord God of Israel. I have heard the prayers thou hast made to me concerning Sennacharib, King of the Assyrians. By the way he came he shall return, and into this city he shall not come, saith the Lord. * * * And it came to pass that night that an angel of the Lord came and slew in the camp of the Assyrians a hundred and eighty-five thousand. And when he arose early in the morning he saw all the bodies of the dead. And Sennacharib, King of the Assyrians, departing, went away and he returned and abode in Nineve."

Byron, who, like some proud arch-angel fallen, delighted to furl his darkly radiant wing on the field of defeat, has given a vivid picture of this historic disaster in that matchless poem, THE DESTRUCTION OF SENNACHARIB.

Berosus, the Caldean historian, gives a very dramatic account of this calamity. Herodotus also. These and other profane historians, however, attribute the death of so many soldiers and officers in one night to a pestilence caused by wild white mice in the camp. Josephus sees in the awful event one of the many certain and tremendous judgments of God with which all history is filled.

WAR AND CHRISTIANITY.

Does the fact, as shown by history that God answers prayer with military victory, commit Him to war, to its declaration and its consequences?

Although this is not in any sense of the word a theological argument, my intention being to confine myself to historical verities; nevertheless I will digress for a few moments to a matter which has given many good people grave concern during the present war. With all the Christian nations of the world at war, the question has been many times asked, "Has Christianity failed?"

Without a broad line of demarkation between the Christian church and the Christian state, it would be difficult to answer that question right now. St. Augustine says: "Nor would God permit evil at all unless He could draw good out of evil."

In his encyclical, The Christian Constitution of States, Pope Leo clearly defines this distinction: "The Almighty, therefore, has appointed the charge of the human race between two powers, the ecclesiastical and the civil, the one being set over divine, and the other over human things. Each in its kind is supreme, each has fixed limits within which it is contained, limits which are defined by the nature and special object of the providence of each; so that there is, we may say, an orbit traced out within which the action of each is brought into play by its own native right. * * * God, who forsees all things, and is the author of these powers, has marked out the course of each in the right correlation to the other. 'For the powers that are, are ordained of God, one of the two has for its chief object the well-being of the mortal life; the other of the everlasting

joys of heaven. Whatever, therefore, in things human is of a sacred character, whatever belongs either of its own nature or by reason of the end to which it is referred, to the salvation of souls or to the worship of God, is subject to the power and judgment of the Church. Whatever is to be ranged under the civil and political order is rightly subject to civil authority. Jesus Christ has himself given command that what is Cæsar's is to be rendered to Cæsar, and what belongs to God is to be rendered to God."

Now, war is ranged under the civil and political order and is subject to civil authority. Nations are permitted by God to use military force in their necessary and just defense; but peace is the business of the Church, to defend, to preach, and to promulgate. Peace was promised not to the whole world, but only to men of good will, all its machinery is built for this end.

The fiat of Omnipotence, "Let there be light" was followed instantaneously by light, not for a day or an hour, but forever, as long as our universe shall last. The fiat of Omnipotence to St. Peter, "Put up thy sword" has been obeyed by the Church of Christ from the beginning, and will be obeyed unto the end of the Christian dispensation. If this were not the case, popes, cardinals, priests and ministers of the gospel would all be men of war, churches would be armed citadels, and their congregations soldiers, the Pope of Rome would be commander-in-chief, in full military regalia, of three hundred million militarists,

all under his direction, actively in war, or preparing for war as a means of spreading Christianity. The spectacle of Pope Benedict, the spiritual ruler of all these millions of people, without a single ship or a regiment of soldiers, is eloquent illustration of the disarmament of the Christian Church. The choice of God for the peace of his Church is revealed in the Old Testament. David said: "I prepared all things for the building of the Temple * * * and God said to me: 'Thou shalt not build a house to my name, because thou art a man of war and has shed blood.'"

Although Moses spake face to face with God, nevertheless the choice for the high priesthood did not fall to Moses. In Deuteronomy, Moses says: "He shall be king with the most right, the princes of the people being assembled with the tribes of Israel." His other titles are General, Governor, Ruler, but the headship of the Jewish Church was to Aaron, who was not a man of war nor a "shedder of blood" as was Moses.

I am of the opinion that the military failure of the Crusaders was due to this jealousy of God lest the prestige of military victory lend too great glory to the sword as a weapon of Christianity.

I do not mean to assert that there were not many splendid victories to the Crusaders, but the final wind-up was in disaster and defeat of the control of the Holy Land and places. The peculiar times and conditions of the crusades, their war against

religious armies intent on conversion by the sword rendered the presumption possible not only to infidels but to themselves that they were militant Christianity, rather than militant Christian Civilization. Had God appointed to them unvarying, continuous, and final victory as he did to Moses and Joshua, the prestige of the sword might have become a menace to the peaceable spread of Christianity by moral suasion.

The conquest of the Holy lands by General Allenby is in no danger of being confused with Missionary movements.

It has been a sincere enterprise of civilization to defend itself from an ancient foe.

"The Lord keeping watch o'er Israel slumbereth not, nor sleepeth."

The Christian Church must be above the suspicion of intimacy with the sword. The white lightening of Christ discrimination between the Church and State does not hesitate to strike the military halo even of His saints.

The most disastrous of all the crusades was that in which St. Louis and his three sons embarked. The Catholic Encyclopedia has this to say of Saint Louis: "Saint Louis thought only of the Crusades and hearing from the Missonaries of Tunis he landed there hoping to convert to Christianity the Prince of Tunis." I have mentioned Saint Louis in this connection because of all the royal personages of the Crusades he was the most illustrious for sanctity:

"by his personal qualifications and saintliness, he added greatly to the prestige of the French Government not only during his life but for many centuries afterwards. In his wars for the defense of his realm he was at all times eminently successful, though he was greater in peace and diplomacy than in war. He realized in medievial France, the fair far off dream of our modern idealists, an international court of appeals. "The Court of the King was regularly organized, having competent experts and judicial commissions acting at regular intervals. All Christendom looked upon Saint Louis as an International judiciary."

The Crusades were not religious Armies organized to defend the doctrine of Christianity, nor must they be confused with the pilgrimages to the Holy Land; the Crusades were well within their rights to armament as representatives of the State, intended to protect the citizens of the various allied nations from infidel tyranny and to rescue the holy places. The part played by the Popes and Monks was by way of aid and assistance to civilization, the free gift of the Church to the State, whose danger they foresaw and whose defense they urged upon the Nations. But for the Crusades Europe like Asia would have had a Mohametan civilization. Like in spirit and intent is the aid and encouragement given by the Church to our modern crusade in urging our citizens to enlist in the army and navy and to contribute of their means to the Liberty Bonds. Recently

Cardinals Gibbons, Farley and O'Connel, have issued an appeal to the members of the Catholic Church "To fight like heroes and pray like saints for victory and ministers of all denominations have been equally loyal and patriotic.

History has many notable instances of the judgments of God against the spread of His religion by armies. I mention one well known.

When the Spanish Armada was sent on its way for the conquest of England, which was a purely national and political ambition, and might possibly have been allowed, Philip II, King of Spain, inserted into this military expedition the intent and purpose to reconvert England and bring her back into the church of the fathers. The Spanish Armada was ingloriously defeated.

Mohammed, spiritual and civil ruler of Islam, believed and taught in the Koran that God looked upon war as the natural avocation of nations and put a sword in his hands and commanded him to spread the religious culture of Islam by war, to enlarge his church by war, and to glorify war as the supreme good of mankind.

The Kaiser, spiritual and civil ruler of the Germans, so believes and preaches with the sword. All heathen and pagan nations, whose kings were both their spiritual and civil rulers, held to this doctrine. Their chief gods were war gods, like unto the Kaiser's gott; their occupation was war. It was to them what business is to the modern world, their means

of living, of acquiring property, wealth and reputation. To be safe they had to be powerful, and to be powerful, they must plunder and coerce their neighbors. Their empires were tyrannies and they trusted solely to terror and force to uphold them. They appealed to what the Greeks called the Eternal Law of Nature, that the weak should be coerced by the strong. If war had not paid and paid well, those rulers could not have carried out their schemes of military conquest. Their appeal was to the business instinct of the soldier, and woe to that king who denied to his army the spoils of victory. That is the explanation of the Kaiser's refusal to consider a peace without annexation or indemnity. It spoils the business proposition of his war.

"The war really had its origin in 1892 at a meeting held at Potsdam Palace", stated Commisioner of Agriculture H. K. Bryson, in an impressive address at a meeting of the East Tennessee Farmer's Convention recently. He spoke of a document submitted by the "Beast of Berlin" twenty-six years ago in which the Kaiser had unfolded his dream of world domination and plan to crush civilization under the heel of Prussianism.

"It was Ben Hardi who said at Potsdam that Germany's agriculture paid about 6 per cent. on the investment, her manufactories 8 per cent. but that her war against Schleswig-Holstein 1000 per cent., Alsace-Lorraine 10,000 per cent., and that the war of 1915 would pay 20,000 per cent. The war really had

its origin in 1892 at a meeting held at Potsdam Palace.

"On that occasion the Kaiser submitted a confidential document headed 'The Pan-German Empire.' 'On the second line from Hamburg to the North Sea to the Persian Gulf to the south, the third line by 1915, Germany would have 250,000,000 people.' 'Our ultimate goal.' said the Kaiser, 'is the Germanization of all the peoples of the world.' He further said that Alexander, Cæsar, Hannibal and Napoleon had all dreamed of a world-wide empire, without accomplishing it, but he, too, had dreamed and would success. All of this years before the war began."

Mahomet's armies were paid in cities and palaces, wives and concubines and slaves, and the unearned wealth of industry. They attained to world dominion and to military glory. Nor did this cash valuation which armies placed upon their services end in this world; pay-day was extended to eternity. Mahomet's paradise was a reward for military service. Its furnishings were the spoils of wars fought upon the earth, cities and palaces and unearned wealth, wives and seventy-two concubines per soldier was the reward of those who fell in battle.

Mahomet's doctrine that "war exalteth a nation" is the German doctrine; as with the Mahomedans war was to be continuous, so with the Germans.

"We must not look for permanent peace as a result of this war. Heaven defend Germany from that."—Oskar Schmitz.

"Only over the black gate of the cemetery * * * can we read the words, 'Eternal peace to all people.' For peoples who live and strive, the only maxim and motto must be 'Eternal War!'"—Klaus Wagner.

"Perpetual peace is a dream, and it is not even a beautiful dream."—Graf Moltke.

"We children of the future * * * do not by any means think it desirable that the kingdom of righteousness and peace should be established on the earth."—Friedrich Nietzche.

"Ye shall love peace as a means to new wars, and the short peace better than the long. I do not advise you to work, but to fight."—Friedrick Nietzsche.

"That Germans do not fit into the bustle of peaceable nations is the proudest ornament of the German character."—Maximillian Harden.

Was Mahomet, and is the German Kaiser, and were the Pagan war lords ministers of God anointed by him to preach the doctrine of the sword? Solomon, who was a man of peace, and came nearer to making Israel a world power and an example of wealth, prosperity and happiness than any man of Israel, has advised us in the book of wisdom, "Seek not death in the error of your life. Neither procure you destruction by the works of your hand. For God made not death; neither hath he pleasure in the destruction of the living. For he created all things that they might be; and he made the nations of the earth for health, and there is no poison of destruction in them, nor Kingdom of Hell on Earth."

Jesus Christ said to the Apostle Peter, "to put up his sword," and committed Christianity to a program, a system, and a heirarchy of peace. How, then, may we account for the Kingdom of Hell on Earth, which the Kaiser has inaugurated? God's tolerance of evil in the world is one of the mysteries of His supreme rulership that has not yet been explained to us. It seems to be concerned in some way with man's freedom of will. "God made man from the beginning and left him in the hand of his own counsel. He added his commandments and precepts. If thou wilt keep the commandments and perform them with acceptable fidelity forever they shall preserve thee. He hath set water and fire before thee, stretch forth thy hand to which thou wilt. Before man is life and death, good and evil, that which he shall choose shall be given him." If there is and has been war since the beginning of civilization, it is because some rulers of nations have of their free will chosen war.

I do not think anyone but the Kaiser fails to observe that the present German war is man made; a purely artificial production, premeditated, prearranged, artificially propagated like any other advertisement, and sent on its way of destruction by machinery man-manufactured for the occasion.

This war machine forty-five years in the building has been, according to his own statement the pet and plaything of the Kaiser from his earliest boyhood. When the time came for the awful crime of

the century hell had instruments at hand for its will. May not this account for the Kaiser's passionate insistence that he is under the control of supernatural agencies?

That he is the accredited minister to this hell on earth? Inspired by the same præternatural devil who, under the name of Bel, Moloch, Mars and other demon gods, aided those Pagan, heathen and Mohammedan rulers to systems so similiar to the German war policy as to seem identical?

I presume, wrote Mr. W. E. Gladstone, "that most Christians are but too well convinced that they have to do with principalities and powers, the rulers of the darkness of this world; that they are beset by great personal schemes of evil agency, under which are method and vigilance, employing whatever bad means, and even good, will serve their purpose, and raised in their work of seduction and ruin to what seems a terrible perfection."

The simple and definite doctrine of Christianity is that there is an individual malevolent power, hostile to the Creator and to his aims respecting man, and capable under certain conditions of influencing the human will and having for its aim the moral ruin of mankind, and who is engaged in a fierce and persistent and never-ceasing conflict with the world of which Christ, the son of God, is Lord and Master.

There is a fearful prophecy in the Apocolypse of a war such in magnitude as we are engaged in. St. John sees that this war originated in Hell and had for its authors the Dragon, who is Lucifer, the prince

of the fallen angels; the Beast, who is the serpent that seduced Eve, and the false prophet, who found in Mahomet a lodging place for the instigation of perpetual war. From the mouth of these devils went forth "unclean spirits like frogs," for they are the spirits of devils working signs, and they go forth unto the Kings of the whole earth to gather them to battle against the great day of Almighty God.

Can it be that the Kaiser, beset as he is with insane delusions, is the agent of these devils, plainly seen by St. John, as occupied with promoting and propagating the greatest war the world has ever witnessed? And if the German spies are those unclean spirits, which, to the seer in the far distance of time, had the appearance of squatting frogs, may not their incessant efforts to stir up war all over the world be accounted for?

That God tolerates war is to admit well-established facts of history; but that is very different from the glorification of war. It must be remembered that both in the events of the past and the prophecies of the future God is committed to the final and total destruction of nations given over to the idolatry of the sword. Said Christ to St. Peter, "Put up thy sword into its place, for all that take the sword shall perish with the sword."

Where now are Babylon and Nineveh? Where the Greece of Alexander the Great? Where the Rome of Cæsar? Where is Islam?

Nations have no hereafter. Their judgment day is here and now. They are rewarded or punished in this world. They rise and fall and go on their way obedient to the law of retributive justice. There is no mystery in the certain and tremendous judgments of God; they are the visible events of history. As hanging is appointed unto murder by our laws, so is the condemnation of militarism unto the sword. The destruction of Baltazar, he of the fearful handwriting on the wall, was to Darius the Mede, and so other worshipers of militarism likewise perished by the sword.

Nor did the somber judgments of God halt at Calvary and surrender to the gentle mercy of Christ, but kept their awful right of way adown the centuries, proclaiming God's sovereignty in civil government. Moses commanded the Hebrews, when they had forgotten God and gone down into captivity, to confess that their punishment was a judgment for sins against God's laws. To Josephus, the great Jewish historian, the judgments of God were the central illuminating facts of history. He has given a detailed description of the destruction of the Hebrew nation. The story as told by him is one of the sublimest in history:

"After incredible exertions for fifteen days, this first defense was broken and the camp of Titus was pitched within the wall. Another week elapsed before the Lower City was in the possession of the Romans. Then they laid siege against Antonia,

which was afterward razed to the ground to give access to the Temple. · The Jews, driven from post to post, took refuge in the inner temple and there fought for their lives, but in vain. The sanctuary itself was stormed and destroyed by fire. Nothing now remained to be taken but the Upper City. But this was at length stormed, and Titus, after more than seven months, had the whole city in possession. No part of the city remained standing except the three great towers of Herod's royal palace, which served the twofold purpose of a barracks for the garrison left there and as a monument of the enormous difficulties the Roman arms had overcome. The population had died in thousands of famine and pestilence and bloodshed during the siege, while the survivors were either massacred, sold into slavery, sent to the mines or reserved for the triumphal procession and the sport of the theater."

The mighty are mightily tormented. Charles XII of Sweden and Napoleon Bonaparte, two of the greatest modern militarists, came face to face with the adverse judgments of God in the snows of Russia. Both were scoffers at the representatives of Jesus Christ. Charles XII boasted that the Pope would feel his vengeance and bow in humble surrender to him.

Byron links these two in consonance of disaster:

"'Twas after Pultowa's dread day,
When fortune left the Royal Swede,
Around a slaughtered army lay,
No more to combat and to bleed.
The power and glory of the war,
Faithless as their vain votaries men,
Had passed to the triumphant Czar,
And Moscow's walls were safe again.

Until a day, more dark and drear,
And a memorable year,
Should give to slaughter and to shame
A mightier host and haughtier name;
A greater wreck, a deeper fall,
A shock to one, a thunderbolt to all."

The incident in the career of Napoleon Bonaparte to which these lines refer has been historically described by Allison:

"'What does the Pope mean,' said Napoleon to Eugene, in July, 1907, 'by the threat of excommunicating me? Does he think the world has gone back a thousand years? Does he suppose the arms will fall from the hands of my soldiers?' Within two years after these remarkable words were written the Pope did excommunicate him, in return for the confiscation of his whole dominions, and in less than four years more the arms did fall from the hands of his soldiers, and the hosts, apparently invincible, which he had collected were dispersed and ruined by the blasts of winter. 'The weapons of the sol-

diers,' says Segur, in describing the Russian retreat, 'appeared of an unsupportable weight to their stiffened arms. During their frequent falls they fell from their hands, and, destitute of the power of raising them from the ground, they were left in the snow. They did not throw them away; famine and cold tore them from their grasp.' 'The soldiers could no longer hold their weapons,' says Salgues; 'they fell from the hands even of the bravest and most robust. The muskets dropped from the frozen arms of those who bore them.'" (Hist., ch. lx, 9th ed.)

Allison adds: "There is something in these marvelous coincidences beyond the operations of chance, and which even a Protestant historian feels himself bound to mark for the observation of future ages. The world had not gone back a thousand years, but the Being existed with whom a thousand years are as one day, and one day as a thousand years."

Is there an angel in the snows of Russia forever guarding that land of dumb mysticism from the message of the seas?

Eastward democracy sweeps its renovating tides.

If the judgments of God were not halted by Christianity, neither were national victories. In all the ancient pomp and circumstance of war they march adown the centuries, escorted by the flaming ministers of prayer, bearing on their banners the signet seal of omnipotence.

CONSTANTINE THE GREAT.

The coincidence of prayer and national victory has illustration in the life of Constantine the Great. In or about the year A. D. 311 the Christian citizens of the Roman Empire, tortured and agonizing under the persecution of their pagan rulers, began a crusade of prayer for relief, similar, it would seem, to the "groanings" of the Hebrews in Egyptian captivity. As God answered their prayers, with Moses, so He answered the Christians of Rome with Constantine the Great, a ruler who changed the history of the world into a new course and made Christianity the religion of the empires. While Constantine was young and obscure and as yet a pagan, being engaged in a war with his rival, Maxentious, he consulted the horispices, who predicted disaster to his army, which was small and badly equipped in comparison with that of Maxentious. Humanly speaking, there was small chance for Constantine in this war. Pagan panegyrists say that Constantine prayed to the God of the Christians, but of this other historians are silent; but coincident with the supplications of the persecuted Christians there appeared to Constantine a luminous cross in the heavens, with the words, "In Hoc Signo Vinces" (In this sign wilt thou conquer). Others besides the young Emperor must have seen this glorious promise, for all of his warriors, though pagans, had the monogram of Christ emblazoned on their shields, and with absolute confidence in victory they advanced boldly against the overwhelming num-

ber of Maxentious, defeated them in battle, slew their leader and thus established Constantine in supreme power as Emperor of the Roman Empire. The vision of the cross influenced the entire subsequent career of Constantine. It was the cause of his conversion and of his mother's conversion. She became the great St. Helena, who dedicated her life to excavations in Jerusalem, where, under a pagan temple, she found the true cross. There is thus a mystic connection between her life work and the vision of the cross to her great son.

The day following the vision Constantine had designed, under his personal supervision, the celebrated Laborum, his military standard, which bore a cross and the words in Greek, "In Hoc Signo Vincent." Fifty soldiers of the Imperial Guard distinguished for bravery and piety were entrusted with the care and defense of the new sacred standard. Standards similar to the original Laborum were furnished to all the legions, and the monogram of Christ was engraved on the shields of the soldiers. Later the standard was placed in the hand of a statue to the Emperor in Rome, the pedestal of which wore the inscription, "By the aid of this salutory token of strength I have freed my city from the yoke of tyranny and restored to the Roman Senate and people the ancient splendor and glory."

It is said that Constantine adorned the Christian churches magnificently and that he treated the clergy with distinguished favor, inviting them to Court and

to his table. When they had suffered for the faith he kissed their wounds.

Eusebius writes: "In his palace he had a chapel, to which he was fond of retiring and where he read the Bible and prayed on bended knees, ardently beseeching God for his necessities."

Constantine and St. Paul both had luminous visions of victory—the one for the State, the other for the Church. To St. Paul the vision meant disarmament, the complete renunciation of military ambition and the dedication of his life, unto martyrdom, to preaching the gospel. To Constantine the vision was for military victory, for the defense of Christian institutions and for the introduction into the great Roman Empire of the political doctrine of liberty of conscience.

The first official act of Constantine was an edict granting toleration to the Christians, and later, "taking into consideration the service which man owes to the Diety," he granted to Christians and to pagans absolute freedom in the exercise of their religion.

CLOVIS.

Like Constantine the Great, Clovis was a pagan, young, with a small, inferior army, when he, too, was favored with a military victory so manifestly the favor of God that it influenced his whole subsequent career.

However historians may differ as to the legendary glory of Clovis, they all agree that he was power-

fully convinced of the divine intervention at the crucial battle of Zurich, which, despite the valor of his small army, was going against him when he prayed aloud to the God of his Christian wife, Clotilda, promising that if the divine decision was to him he would become a Christian, a promise which he faithfully kept; immediately after the battle he, with three thousand of his chief men, were baptized at Rheims. He became the champion of Christendom and laid the foundations of the Frankish Empire in faith and obedience to Jesus Christ.

The intervention of God in war means vastly more than a decisive military victory; it means God in civil government, generally for a thousand years.

JOAN OF ARC.

From the most modern of nations, from the achieved liberties of the twentieth century, from the land of factories and the whir of scientific industry comes the great American—he who rose to fame on a contagion of laughter, even he, our own Mark Twain—to write the history of Joan of Arc, with all due reverence to its spiritual values, Mark Twain yields to no cloistered mystic, to no Catholic biographer, in his faith in the inspired mission of Joan of Arc, who put an end to the one hundred years of war which the English had waged against France. Immediately preceding the advent of Joan of Arc France had gone down on its knees in prayer; waves of devotion, led by the clergy swept the land; and

lo, the miracle of the ages: the peasant warrior maid of Doremy. Joan of Arc spent her leisure moments, even while engaged in war, in prayer. She called constantly upon the people and the clergy of France to pray and to organize processions of prayer. and she prevailed upon the officers and soldiers of her army to attend mass every day.

Kossuth writes: "Consider this unique and imposing distinction. Since the writing of human history began, Joan of Arc is the only person, of either sex, who has ever held supreme command of the military forces of a nation at the age of seventeen."

ALFRED THE GREAT.

As Christianity progressed it entered, like light and warmth and energy, into the institution of civilization and established its own institutions, which were sanctuaries of prayer. Charlemagne and Saint Louis of France cherished the religious organizations of their several nations as harbingers of God's blessing. Alfred the Great of England, to whom the British attribute every excellence, said by Freeman to be "the most perfect character in history, no other on record having so thoroughly united all the virtues both of the ruler and the private man," was more zealous for men of prayer and learning as the bulwark of his kingdom than for armies and fleets.

I have said that the world conquerors whom I have cited into court as witnesses to the coincidents of prayer and military victory were not necessarily

saintly men, nor in some instances even good men; but they were strong men, of sound minds and great good common sense. William the Conqueror does not rank with Alfred the Great and Saint Louis in holiness of life, but he is not far behind them in robust faith and reliance on prayer as a necessary precedent to victory. Like all successful men of history, he had great reverence and respect for the clergy. Before setting out for his conquest, which determined the history of England for a thousand years, he made a journey to Rome and there sought the blessing of the Pope. After he had conquered he sent the captured standard of Harold to the Pope in testimony of his gratitude to God for the victory.

Crecy, in his decisive battles of the world, has this interesting paragraph: "The night before the battle of Hastings is said to have been passed by the two armies in very different manner. The Saxon soldiers spent it in joviality, singing their national songs and drinking huge horns of ale and wine around their camp fires. The Normans, when they looked to their arms and horses, confessed themselves to the priest and received the sacrament. As in olden days Moses stood upon an eminence and lifted up his hands in prayer during the battle of the Amelakites, so, during the battle of Hastings, Norman priests and Monks were stationed on the heights overlooking the battlefield, with orders from William the Conqueror to pray for victory during the entire progress of the conflict."

The old historian Daniel forcibly remarks: "Thus was tried, by the great assize of God's judgment in battle, the right of power between the English and the Norman nations—a battle the most memorable of all others—and, however miserably lost, yet most nobly fought by the English."

FERDINAND AND ISABELLA.

The chivalric victories of Spain written in the events of the reign of Ferdinand and Isabella are so shot through and through with spiritual values as to seem the very romance of Christian civilization. Bancroft has written that Spain was at this time a hundred years ahead of the rest of Europe in the arts of civilization and the science of government.

Ferdinand was a strong man, a brilliant general, an able ruler; but he was not the equal of Isabella in faith and piety, and to the extent of this difference she surpassed him in counsel, in the wisdom of legislation and in the spirit of scientific progress. Wilberforce says that "Isabella was not only the greatest ruler Spain has ever had, but one of the greatest sovereigns in the history of the world." Pope Leo writes of her as "That most pious masculine-minded and great-souled woman who understood better than any other the great mind of Christopher Columbus, for she had declared of Columbus that he was going to thrust himself upon the vast ocean to achieve a most signal thing for the faith of divine glory; and to Columbus himself she writes on his second return

that the expenses she had incurred and was about to incur for the Indian expedition had been well disposed, for thence would insure the spreading of Catholicism."

Of her spirit of prayer and her appreciation of the devotion of religious order, history is eloquent. Washington Irving writes of her: "Reverend prelates and holy friars always surrounded the Queen." And she was prepared as with a tented cathedral to render prayer, praise and thanksgiving upon every field of battle. After the surrender of Granada, to quote Irving, "the sovereigns sank upon their knees, giving thanks to God for this great triumph; the whole assembled hosts followed their example, and the choristers of the royal chapel broke forth into the solemn anthem of Te Deum Laudamus."

The wars of Ferdinand and Isabella against the Moors gained for themselves the title of holy wars, but they were in no respect missionary enterprises for the spread of Christianity. They were purely defensive wars, fought on the soil of Spain, against an invader who had harassed the nation for seven hundred years.

The enterprise of Columbus was of a different character, though scientific and of scientific value to civilization, it was both to Isabella and Columbus a missionary movement, and no military conquest of the Indians was intended or countenanced by Isabella. It was never permitted by Jesus Christ to propagate Christianity with the sword, and in obedi-

ence to this doctrine, Isabella sternly rebuked anyone who sought to turn the peaceable discovery of America into a military conquest. Every single governor sent out from Spain who yielded to militarism was recalled and severely punished. The mystery of Spain's ingratitude to Columbus was that he was accused of degenerating into a military despot, and while this was not true, he suffered while the accusation stood.

COLUMBUS.

While Christopher Columbus was in no way a man of war and does not properly belong in this study of war, he was nevertheless of such tremendous import to civilization as to challenge the investigation of his methods of conquest. In his letters under his own signature, he says that at all times and under all circumstances the most trying he had recourse to prayer.

Fortunately for his greatness, the greatest of biographers has given us a spiritual insight into the sustaining force behind the sublime courage, daring and achievement of Columbus. Pope Leo writes: "Columbus resolved to go before and prepare the ways for the Gospel, and, deeply absorbed in this idea, gave all his energies to it, attempting hardly anything without religion for his guide and piety for his companion. * * * Within the walls of religious house he matured his great design of meditated exploration, having for confidant and advisor a relig-

ious, a disciple of St. Francis of Assissi. Being at length about to depart, he attended to all that concerned the welfare of his soul * * * he implored the Queen of Heaven to assist his efforts and direct his course; and he ordered that no sail should be hoisted until the name of the Trinity had been invoked * * * at each disembarkation he offered up prayer to Almighty God, nor did he take possession save in the name of Jesus Christ. Upon whatsoever shores he might be driven, his first act was to set upon the shore the standard of the Holy Cross and the name of the Divine Redeemer, which he had so often sung on the open sea to the murmur of the waves."

HERNANDO CORTES.

"The great are apt to believe in the greatness of others," writes Sir Arthur Helps, who has to say of the Conquistadores: "The triumphant march of Alexander the Great, the rise and fall of Rome, the conquest of British India, afford narratives to which the world will ever listen; but that one-half of the globe should remain for ages ignorant of the other, that it should be led by the insight and perseverance of one man to discover this long-concealed hemisphere, and that in the short period of fifty or sixty years the larger part of a new world should be subdued by a handfull of men from the old world, form a narrative of vast ends accomplished by scanty means the like of which is not to be found in other annals; it is

a tale that tells of deeds that no longer admit of imitation, which describe warfare resembling some strange, unequal conflict in fable or mythology, rather than the ordinary encounters of mortal man, and which in the unrivaled nobility of its picturesque and romantic incidents lives only in the marvelous records of Spanish discovery, conquest and colonization."

The conquest of Mexico by Cortes has the appearance of being a Divine decision against what we have come to mean by the word militarism. Like the Prussians, the Aztecs were committed to a ruthless system of miltarism. The germ of this loathsome disease had spread into every tribe and nation. War was the only honorable occupation. Labor was relegated to women as degraded and despised by warriors. Their religion was a worship of the God of War and Death, to whom they annually offered thousands of victims. In a letter to Charles V, Father Motolina says: "In a sacrificial service to celebrate the opening of the great temple, lasting four days, 80,400 men were sacrificed." Upon this occasion victims were simultaneously sacrificed in fourteen temples of the city, the hours being from sunrise to sunset; five minutes being the time required for the sacrifice of each victim.

Of the conquest Helps writes: "But the triumph of Cortes and the use he made of his power for which he has been likened to Judas Machabeus, was in the destruction of the hideous Mexican idols the cleans-

ing of their foul chapels and the stern forbidding of human sacrifice. For this Cortes may be greatly praised, for this deed alone must ever separate him from the Timours, Attilas, Genghis-Kahns and other unmeaning, purposeless destroyers of mankind."

When Cortes landed on the shores of Mexico he had about 450 men, 13 horses and a few battered old ships. If we did not have historical records that tell of the ardent faith and progress of these pioneers of American civilization, we would know that they looked to Heaven for aid, since they had no other hope. Of the capture of Montezuma, Helps says: "This is an unparalleled transaction. There is nothing like it in the annals of the world." Bernal Diaz, in a letter, writes: "The night before this (unparalleled transaction) Cortes and his soldiers passed the entire night in prayer to the Lord that the enterprise might be conducted so as to redound to his service."

The letters of Cortes and of Bernal Diaz are filled with references to the conqueror's continual appeals to heaven. "And being in this perplexity, considering that nothing could be well planned or done but with the help of the guide and mover of all things: and celebrating masses and holding processions and other ceremonies for some days, supplicating God to direct me to do that which would best serve him."

Cortes was so familiar with the Bible that he was enabled to explain to the Mexican chiefs not only the entire New Testament and the doctrine of the brotherhood of man, but also the Old Testament, beginning

with the creation of the world and ending with the birth of Christ. One of his ships was fitted out as a church, he and his little army attended mass every day, and every evening at the ringing of a bell they all knelt down in solemn prayer to God for their necessities.

The banner of Cortes was of black silk, with a red cross, and around the border the inscription, "Let us follow the Cross, and in that sign, if we have faith, we shall conquer." That banner might have been woven in the looms of Indian prophecy, so did it seem to fulfill the words and warning of their poets and priests.

"There shall come the sign of a God who dwells on high, and the Cross which illumined the world shall be made manifest. The worship of false Gods shall cease," are the very words of their high priest Couch, a representative of many others. Like a cancer upon the fair breast of civilization, the Aztec government could not be cured, but had to be eradicated by the surgical operation of war. Cortes, like Mr. Wilson, in his dealing with the German government, clearly distinguished between the people and their war lords. Where he conquered, he did not exterminate; he respected the people and their rights; he made a good ruler, and to his justice and fairness is due the fact that Mexico is today largely a nation of Indians, their greatest ruler, Diaz, being a descendant of the Aztecs. Though not overburdened with scruples, Cortes appreciated heroic sanctity in others. His

letters to Charles V are full of appeals for monks and priests, and when they arrived in Mexico he treated them with the greatest generosity and respect, giving them full credit for the Christianization of the Indians. National gratitude is a noble virtue. When General Pershing, in that French cemetery, said, "Well, Lafayette, here we are," our flower of national gratitude blooming unseen in millions of fields by the wayside, took on immortal beauty to forever wreath his brow with victory. Let us not forget in this hour of Democracy that Spain planted on the soil of the New World Republics.

WASHINGTON.

It seems gratuitous to write of one whose history is so well known, yet I could not consistently omit the great Washington from a catalogue of empire-builders.

Irving traces his native nobility back to Norman-French ancestors, who came over with William the Conqueror and located in the palatinate of a princely bishop, who won his victories under the banners of the Holy Saint Cuthbert. "Hereditary rank may be an illusion, but hereditary virtue gives a patent of innate nobleness beyond the blazonry of the herald's college."

Irving continues his observation as to Washington's devout attendance at the Episcopal church, and says of public prayers under his leadership at the Great Meadows encampment: "It certainly was not

one of the least striking pictures presented in this wild campaign, the youthful commander presiding with calm seriousness over a motley assemblage of half-equipped soldiers, leather-clad hunters and woodsmen, and painted savages, with their wives and children, and uniting them all in solemn devotion by his own example and demeanor."

Again Irving: "Major-General Lee, with his usual profaneness, scoffed at a resolution of Congress appointing a day of fasting and prayer; heaven, he observed, was ever found favorable to strong battalions * * * By order of Washington, the resolution of Congress was scrupulously enforced, all labor was suspended on the appointed day and officers and soldiers were required to attend Divine service armed and equipped and ready for immediate action."

The heroic achievements of Washington "were undertaken with that solemn and sedate resolution and that hopeful reliance on supreme Goodness which belonged to his magnanimous nature." His public utterances are all pervaded with the spirit as of one who prayed habitually. It was as if his life illustrated the words of Pope Leo: "The gift of authority derives from God and is, as it were, a participation in the highest of all sovereignties, and should be exercised as the power of God is exercised, with a fatherly solicitude which not only guides the whole, but reaches also to details."

At the meeting of our First Congress, "To give proper dignity and solemnity to the proceedings of

the house, it was moved on the following day that each morning the sessions should be opened with prayer. To this it was demurred that, as the delegates were of different religious sects, they might not consent to join in the same form of worship. Upon this, Mr. Samuel Adams arose and said he would willingly join in prayer with any gentleman of piety and virtue, whatever might be his cloth, provided he was a friend to his country. The Rev. Mr. Duche, an eminent Episcopal clergyman, in the course of the services, read out the Thirty-fifth Psalm, wherein David prayed for protection against his enemies: 'Plead my cause, O Lord, with them that fight against me. Take hold of shield and buckler and stand up for my help. Draw out also the spear and stop the way of them that persecute me. Say unto my soul, I am thy salvation.'"

"The imploring words of the Psalm spoke the feelings of all hearts present. John Adams writes in a letter to his wife: 'I never saw a greater effect upon an audience. It seemed as if Heaven had ordained that Psalm to be read on that morning.'"

Not only was our nation baptized with the inspiration of patriotic prayer, but our noble ally, France, gave us of her spiritual aid as well as of her heroic blood.

Edwin Ryan, in *America,* has this most interesting contribution: "At the earliest opportunity, after France had recognized our independence and openly allied herself with America in the struggle, her Am-

bassador, M. Conrad Gerard, issued an invitation to the Government officials, of which the following is a translation:

"'You are invited by the Minister Plenipotentiary of France to attend the Te Deum which will be chanted on Sunday, the fourth of this month, at noon, in the new Catholic chapel, to celebrate the anniversary of the independence of the United States of America.

"Philadelphia, July 2, 1779."

As will be seen, the ceremony was of an unmistakably religious character and was not confined to the Te Deum, but included a sermon by the Franciscan Father Bandol, Chaplain to the Embassy, who was also the preacher two years later at the service in Philadelphia arranged by the French Ambassador to celebrate the victory at Yorktown. From his sermon at the Independence Day ceremony of 1779 I quote the following passage as peculiarly fitted for repetition today:

"Let us, in concert with each other, raise our hearts to the Eternal. Let us implore His infinite mercy to design to inspire the chiefs of the two nations with the wisdom and the strength necessary to bring to perfection the work He has begun; let us unite our voices in supplication to Him to pour forth His blessing on the councils and the arms of the Allies, that we may soon enjoy the sweetness of a peace that will cement the union and assure the constant prosperity of the two countries."

"Sister in trial! who shall count
Thy generous friendship's claim,
Whose blood ran mingling in the fount,
That gave our land its name,
Till Yorktown saw in blended line
Our conquering arms advance,
And victory's double garlands twine
Our banners, VIVE LA FRANCE."

—Oliver Wendell Holmes.

THE CIVIL WAR.

Laying like a healed scar across the heart of the United States, the Civil War is of our modern times. Its veterans are yet honored, its widows are still in mourning, and on the graves of its martyred dead are fresh garlands bedewed with our love and gratitude.

Turning to the records of the Civil War, I had hoped to find there a registration of those who prayed as well as of those who fought. But modern rulers, unlike Moses and the prophets, have failed to record as of official value the prayers of the loyal, even though there are individuals living who knew of wonderful faith and prayers for peace.

That both sides prayed is shown in the fact that our Republic did not fail, as was freely predicted by the statesmen of Europe. There is evidence that the South prayed in the final outcome of the war. And who shall say their prayers were not answered—not exactly as they wished, but in a wiser and better way.

The preservation of the Union and the abolition of slavery are today matters for gratitude to God by the entire South. The North prayed for their victory, otherwise it would have been a military conquest, rather than a restrained rebuke to slavery. Neither let us forget the prayers of the negro slaves; they were a praying race. Like the Israelites of the Egyptian captivity, they were liberated without the loss of life among their people.

I have said that in my search of Civil War records I could find no official registration of those who prayed, but even as I write a book comes to my hand and in it is the very record I sought from one who knew whereof he spoke.

In his second inaugural address delivered at Washington Mrach 4th, 1865, Abraham Lincoln spoke these memorable words:

"Neither party expected for the war the magnitude or the duration which it has already attained. Neither anticipated that the cause of the conflict might cease when, or even before the conflict itself should cease. Each looked for an easier triumph, and a result less fundamental and astounding. Both read the same Bible and pray to the same God, and each invokes His aid against the other. Let us judge not, that we be not judged. The prayer of both could not be answered. That of neither has been answered fully. The Almighty has His own purposes. Woe unto the world because of offences, for it must needs be that offences come, but woe to that man by whom

the offence cometh. If we shall suppose that American slavery is one of these offences, which, in the providence of God, must needs come, but which, having continued through His appointed time, He now wills to remove, and that He gives to both North and South this terrible war as the woe due to those by whom the offence came, shall we discern there any departure from those Divine attributes which the believers in a living God always ascribe to Him? Fondly do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away."

SPANISH-AMERICAN WAR.

The Spanish-American War was plainly a rebuke to Spanish militarism, that quixotic monster which drained the life blood of Spain's citizens by those long-drawn-out, useless colonial wars; as if the Almighty Arbiter of nations wished to spare us the contagion of militarism in our necessary war against that demon, there was no vainglory and boastings. The history of the war was written in humor by Mr. Dooley, and its noblest eulogist was Archbishop Ireland, who soothed the pangs of defeat to the Spaniards by the sweetest and gentlest Christian sympathy. Of the prayer said during the Spanish-American war, I have some personal knowledge, since I was thrown with many whose husbands, fathers and sons were in the war. The prayers of these good people were for the personal safety and security of the fighting men and in holy convents saints stormed heaven with prayers by night and day. I could not

help but think of these devout prayers when I read that the captains of Dewey's squadron came one after another on board the Olympic and reported no casualties. In the naval engagement at Santiago harbor the American victors lost only one man killed and one wounded. President McKinley has left to posterity the most wonderful example of humanity and consideration for the life of his soldiers of any ruler in all history. Nor has God been so unmindful of his act as to fail of a great man to record and preserve it. After the victories of Manila Bay and San Diego Harbor, where war was yet in progress and other victories in sight, President McKinley solemnly asked the prayers of the nation for peace. Archbishop Ireland's grand oration, "Peace in the Wake of Victory," will endure as long as the United States endure. I quote a few of the opening lines of the oration:

"By solemn proclamation the President of the United States has invited citizens to assemble today in their churches to thank God for victories obtained by the army and navy of the United States, and to pray that peace be speedily restored to the nations at present engaged in deadly warfare. It is a grand fact which all Christians should delight in taking cognizance of, that in the midst of the war in which the country has been engaged, the Chief Magistrate of the nation should request the people of America to pause and to acknowledge that, above armies and navies, there is a Supreme Power holding in His

hand the destinies of nations and disposing of those nations for his own designs, even beyond the power and valor of their armies and their navies.

The spectacle which America offers today to the world bowing the head to the Almighty, in sublime; those of her citizens to whom religion is dear must rejoice that his solemn recognition of God is given by this great nation. A spectacle such as this honors America far more than the prowess of armies, and gives hope that in the future, as in the present, America shall be, God willing, a great, a powerful, a prosperous nation."

THE ARMY OF PRAYER FOR VICTORY.

A PROCLAMATION.

Whereas, The Congress of the United States on the second day of April last passed the following resolution:

Resolved, By the Senate (the House of Representatives concurring), That it being a duty peculiarly incumbent in a time of war, humbly and devoutly to acknowledge our dependence on Almighty God, and to implore His aid and protection, the President of the United States be and he is hereby respectfully requested to recommend a day of public humiliation, prayer and fasting, to be observed by the people of the United States with religious solemnity and the offering of fervent supplications to Almighty God for the safety and welfare of our cause; His blessing on our arms, and a speedy restoration of an honorable and lasting peace to the nations of the earth.

And whereas, It has always been the recent habit of the people of the United States to turn in humble appeal to Almighty God for His guidance in the affairs of their common life;

Now, therefore, I, Woodrow Wilson, President of the United States of America, do hereby proclaim Thursday, the thirtieth day of May a day already freighted with sacred and stimulating memories, a day of public humiliation, prayer and fasting and to

exhort my fellow-citizens of all faiths and creeds to assemble on that day in their several places and worship, there, as well as in their homes, to pray Almighty God that He may forgive our sins and shortcomings as a people and purify our hearts, to see and love the truth, to accept and defend all things that are just and right, and to propose only those righteous acts and judgments which are in conformity with His will; beseeching Him that He will give victory to our armies as they fight for freedom, wisdom to those who take counsel on our behalf in these days of dark struggle and perplexity, and steadfastness to our people to make sacrifice to the utmost in support of what is just and true, bringing us at last the peace in which men's hearts can be at rest because it is founded upon mercy, justice and goodwill.

In witness thereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

Done in the District of Columbia, this eleventh day of May, in the year of our Lord nineteen hundred and eighteen, and of the independence of the United States the one hundred and forty-second.

WOODROW WILSON.

By the President:

ROBERT LANSING, Secretary of State.

This proclamation is the most spiritual utterance ever made by an American President. The appeal

for prayer is in line with the heroic faith of military conquerors in every age of which history has made a record; his appeal for fasting in the spirit of reparation to God for the sins and negligences of the nation is sublimely Christian, representative of a God-fearing people, and prophetic of victory.

When Divine Providence appoints unto a nation rulers like Washington, Lincoln, and Woodrow Wilson, the battle is already won, provided the people of that nation prove themselves worthy of so great a favor. Mr. Wilson has done his part, nobly, wisely, "in the fear of the Lord." Oh! that our response to his appeal for prayer might be commensurate with the response which the nation has already made in money and men.

Prayer is a national asset for victory that should and can be utilized as have been other assets on a colossal scale. Let us answer our great Congress and President not only with one day of prayer, but with every day until the world war has been decided as God wills.

Let no army of ten, nay of twenty millions united in spirit, as the nation is united in mind and heart, to win this war with God by the aid of God and for God's greater glory in civil government.

Such prayers would be to all future generations a shining record of faith of an always victorious nation, and would go far to establish in international confidence our alliance with God for national ideals

of peace, disarmament, and the self-determination of nations.

The army of prayer knows no word but victory while our armies are in battle array, it understands but one word in the language of our enemies and that word is *surrender.*

It presents the will of our congress and President and asks God to fulfill that will.

It confidently places our banner at the feet of the God of nations, looks to him for aid and abettment of our military programme abides His decision in a spirit of docility, while accepting every responsibility, being loyal to every obligation, and making every sacrifice necessary to the complete supremacy of our forces on sea and land and in the air.

Prayer is essentially a prerogative of the State, an arm of government for defense and security, not supplanting but auxiliary to other departments of the government. It is not all of military victory, only a necessary part, holding well within its limitations.

Joan of Arc upon being questioned as to why she needed an army if God was with her by inspiration and promise, replied "God helps those who help themselves." The soldiers of France will fight the battles, but God will give the victory.

Prayer is not a question of Church affiliation; men prayed before the days of Christianity and prior to the dispensation of Moses. The American Indian's appeal to the Great Spirit is as much his prerogative as is the illumined prayer of a Thomas Acquinis.

Cardinal Gibons says: "As the world has never yet beheld and never will behold, a nation of atheists, so will the Sun never shine on a Nation that does not worship God, and prayer is an essential element of divine worship. No people have ever existed, whether ancient or modern, savage or civilized, Jew or Gentile, Pagan or Christian, that have not poured forth supplication to the Diety . . . the language of Homer represents the sentiments of all ancient heathen writers:

> "The Gods (the only great, and only wise)
> Are moved by offerings, vows and sacrifices;
> Offending man their high compassion wins,
> And daily prayers atone for daily sins."

There should be no relaxation of spiritual vigilance until the war has actually been won, until pestilence, famine and Bolshevikism have been conquered. As the necessities of armies are of daily recurrence, so should prayer be continuous and persistent. The prayer of Moses at the Red Sea was not effectual to conquer Amalec. His prayer for his food supplies was not sufficient to overcome the sickness of the camps. The moment of preliminary victories, is not the time to forget God.

There is a close relationship between official prayer and military success. It was the King Hezekiah rather than the great prophet Isaiah who went up into the Temple to pray for national security against the Army of Sennchariб. The prophet indeed prayed

but not until he had been officially requested to do so. I have observed in these historical readings that even when military victory has been attributed, as is often the case, to the prayers of Holy men and women, those prayers have been requested by the Rulers of the Nation or the leaders of the army. Jeremiah could not for all his fasting and prayers save his country against the will of its civil rulers, Christ did not save Jerusalem over the official protest of its Kings.

War being a powerful governmental act, everything that pertains to it must be official and prayer for the prosperity of that war must not be relegated the act of private individuals.

As to the necessity of prayer in cooperation with scientific military action, it seems to be concerned in some way with spiritual forces, both good and evil, operating on the field of battle. No one who believes in the Bible has failed to observe the tremendous part played by angels and demons in the Biblical Wars. Saint John's vision, even if it has no reference to this war reveals the certainty of diabolism in war and pestilence.

The Cardinal in our Christian Heritage has two wonderful Chapters on Prayer, which answer many questions of the Soul, I wish I might quote them in full, but here are a few extracts: "When a Christian, therefore, addresses to God a prayer, it must not be imagined that this prayer has just come to the knowledge of God. He has already heard it from all eter-

nity and if he has judged it worthy of being granted, he has arranged the world expressly in favor of this prayer, so that its accomplishment might be the succession of the regular course of events. Now, to apply these principles: From all eternity God decreed that Joshua and his hosts should conquer the Amalekites in answer to the prayer of his servant Moses . . The dawn of creation, the present moment and the day of judgment are all instantaneous with God. Though in point of execution, my prayer is posterior to God's absolute decree, yet before God it is anterior to them . . . They who invoke the immunability of God's universal laws lose sight of the great law of prayer itself; they forget that prayer holds a conspicious place in the harmony of creation, that it is a powerful leaven in shaping and moulding human events and an essential element and actor in framing his eternal decrees."

An army of prayer for victory would energize every other department of military preparedness. Labor registered for prayer would not strike; capital would have a new and beautiful consecration to God as well as to country, and how would our soldiers in France be heartened and our sailors encouraged if they realized that ten or twenty or thirty millions of the strong men and women of the nation pray daily for victory to their arms and the conservation of their lives. The Red Cross, whether at home or abroad, would experience a sudden uplift, and ease and success in their work undreamed of and unhoped for.

Our surgeons would realize that answered prayer is the most powerful aid science can have. Our chaplains would thank God for conversions as in the days of the Apostles; our President and his counselors would feel and know a security against assassins, profiteers, and traitors, impossible without the direct superintendence of the Almighty.

God has but to turn His all-seeing eye upon the nation, and lo! as in a white searchlight, spies and all enemies of the government would be revealed. Indeed the army of prayer will be a roll call of loyalty; any man or woman who registers by prayer may be absolutely relied upon to answer every other call made upon him by his country. And how would an army of thirty millions praying for victory amaze the worshipers of the Kaiser, they who now claim a monopoly of God's favor.

Religious fanaticism, coupled with military despotism, is the secret of the power of the German Emperor. It was Mahomet's secret, and that of the Assyrian despots. As the spiritual head of the German church, the Kaiser's voice is to the German people as the voice of God's vice-regent, and it is a voice for war until every male citizen of the Empire has been sacrificed to his insane delusion. A German victory would mean the Kaiser as supreme spiritual dictator of his conquered dependencies, and the greatest religious persecution the world has ever known would follow. Even with partial victory in the East, this persecution has begun against the Jews. Com-

plete victory would see the spread of persecution to every other religious denomination that refused allegience to the spiritual rulership of this man.

We can match the armies of the Kaiser with greater armies, his fleets with greater fleets; where he sinks one ship, we can replace it with ten; where he spends one billion of dollars for war, we can expend twenty billions and not miss it; but against the malignant agencies of Hell we have not hitherto organized; prayers for the protection of individual men on the battlefront are being offered daily by the mothers of the nation, and everywhere prayers are being offered for victory; but as the individual soldier is rendered almost helpless without organization, so too, the organization of those who pray for national victory would be rendered a thousand-fold more effective. Prayer for victory is always a prayer for the conservation of the lives of our fighting men.

Material warfare, where the reliance is solely upon material means, may drag its weary length for years; God's decisions are instantaneous; one moment the blackness of war, the roar of battle; the next, decision, victory for one side or the other, and the rising sun of peace and prosperity.

Prayer adapts itself to all times, conditions and employments. It interferes with no other business; it may be but a moment's uplift of the soul to God while marching to battle; it may be forty days and forty nights of sustained supplication in convent or monastery.

General Pershing, from the battlefront, has several times publicly asked for the prayers of the women of the country; our President now asks for the prayers of the whole nation.

When the Titanic struck in midocean a blind, unreasoning force of material nature, she called for aid, and the Carpathia answered in these immortal words: "Coming with all possible speed."

So have we answered civilization, struck by the blind, unreasoning forces of German materialism, "Coming with all possible speed." So be it—let us come with food and ammunition and money and ships and men, but above all these let us hasten in the power and spirit of the Lord God of Victory.

We were not prepared for this war as were our enemies, but with the help of God we can be mightily prepared for thanksgiving to the Lord of Hosts when victory has been won.

May 30th, 1918.

PRAYER OF THE POPE FOR PEACE.

In the starry spacing of infinitude battalions of prayer are speeding Heaven's highway, to be rehearsed by the angel of civilization before the throne of Omnipotence. Among them the prayer of the Pope for peace, and the prayer of the ruler of the United States for military victory. Do these two conflict? They seem to me to be but different parts of the same great prayer and purpose. The Pope looks upon the prostrate form of humanity, its jugular vein cut, its life blood inundating the earth, and he with the heart of a mother and the interest of a physician, pleads with God for the life of the wounded one. Our President sees, like the Pope, the unspeakable woes of humanity, but has fixed the crime of the wounding on one deadly assassin and has resolved to wrench from his hand the murderous dagger, to release the throat of humanity from the claws of the Kaiser and his accomplices. The one uses sacrifice and prayer as the means appointed by God unto his priesthood; the other sets about to accomplish peace by means appointed unto nations.

There are a few men, and they are not openly of the German propaganda, who pretend to see in the prayers of the Pope for peace a vague, subtle, entirely unwordable antagonism to the military efforts of the Allies to bring the war to an end. These people are not aware of the nature of prayer, which does

not dictate to the Almighty the time, place or means of bringing about the desired end. These individuals fear what they are pleased to term a premature peace. There is no such thing as prematurity with God. He strikes the iron anvil of destiny at the right moment, in the right way, and as it suits His Omnipotent will. To fear a premature peace by prayer is like fearing the premature rising of the sun. Neither is the prayer of the Pope for peace, as some seem to think, a judicial decision, releasing the German militarists from the obligation of restitution and reparation to wronged nations. Prayer refers the offenders in this war to the supreme court of Heaven, relying upon the words of Scripture, "Vengeance is mine, saith the Lord, I will repay."

The world seems to have forgotten the wrath of God, its swift and sure justice; they fail to realize with David, "The Lord upon thy right hand hath overthrown kings in the day of His wrath." *"He shall be judge among the nations,* He shall smite asunder the heads of many in the land."

Nor does the Pope deny that the Almighty may, if he pleases, utilize the armies of the United States. God makes use of armies consciously or unconsciously to their leaders, as it fits His purpose. When Sennacharib boasted of his mighty conquests, the prophet Isaiah told him that his successes were not in any way due to his wisdom or valor, but they had been ordained by the Almighty as a punishment for the sins of the nations destroyed. The Bible says

there are spirits created for vengeance; "moreover, death and bloodshed, strife and sword, oppressions, famine and afflictions, and scourges, all these things are created for the *wicked*, and for their sake came the flood."

When the time came for the pride and blasphemy of Sennacharib to be rebuked lo! the pestilence; when David was tempted to trust in his "horses and chariots" rather than in the Lord, and numbered his people in a spirit of pride and vanity, again *the pestilence,* nor did it abate until David repented, prayed and fasted. It is noted by theologians that when people are allowed to suffer for the crimes and blunders of their rulers, it is because they have flattered those blunders and acquiesced in their crimes. Such has been the unfortunate servility of the German people to their insane ruler, and such the humiliating acquiescence in Prussian brutality, perfidy and dishonor of Austria.

The Pope's prayer for peace is an appeal for the Divine decision; it asks not for a German peace, nor an English peace, nor a French peace—but *God's peace;* and there is no other, all else is snare and delusion, like the promises of The Hague that ended in the world's war.

The position which the Pope has taken for peace is impregnable and is a bulwark to the Allies, since it is the absolute condemnation of Prussian militarism. If he has gone a little ahead of the Allies to plant the banner of peace upon the hills "whence com-

eth victory," blame him not, the spiritual must lead the way. "God helping, he can do no other."

The hope of the Pope for peace is an inspiration to our soldiers. The fury of battle is in proportion to the promise of speedy victory. Von Moltke admitted that the value of war to a nation lay in its shortness. If the Pope were to despair of peace and die of frustrated hope, the world would find itself expectant of the final catastrophe. His adamantine firmness for peace, when all the world is in the mælstrom of war, is one of the marvels of the crisis, and offers sure confidence to the Allies that their noble striving for a lasting peace is practicable and timely. It is an indication that civilization, being resolved of its own free will to rid itself of the monster war, God will lend a hand to the establishment of an international code of law and judiciary, preliminary to the reign of law. The Pope's attitude toward peace may be likened to a clock by which the world may time civilization's hour of deliverance from military autocracy. The peace suggestions of the Pope, and he has never intended them to be other than suggestions, are so similar to the peace terms of our President as to indicate the same source of inspiration. The terms of our President gain immensely by their agreement with the Pope; it is as if the moral forces of the universe had been mobilized in favor of the United States. The Pope's position is unusual, in that he is the spiritual father of millions of children whose civil rulers are outside the pale of his jurisdic-

tion. That accounts for the fact that he is more in sympathy with the common people than he is with kings. He is, perhaps, today the truest democrat in the world. The reason he has suggested that territorial questions be referred to an international legal tribunal is that he has a living faith in the common people. It may be that he thinks that if the iron hand of military despotism is lifted from the German people, they will become the avenger of the millions of German citizens slain to gratify the personal ambition of their ruler for thrones for his sons and relatives. There are many observers who believe that the Kaiser's continuance of a hopeless war is for the sinister purpose of killing off so many men of his nation that there will not be enough left alive to get up a revolution. Kings have not only to account to God for the lives of their subjects; they must also render an account to the state.

The Kaiser is not afraid of the wan women of his land, who must henceforth grope through awful silences to suns forever set and dreadful starless nights. He knows how to comfort their empty hearts, how to satisfy their maiden longings; he recently sent his photograph (as all sufficient) to a German mother who had lost nine sons in battle.

In the beginning of this war our President struck the high orchestral keynote of a peace march such as the world had not heard before. He declared that the United States would never again take over territory and its peoples by force of arms. Eliminate

territory, as human slavery, concubinage and private property have been eliminated from the legitimate spoils of war, and what is there left for kings to war about, except their personal vanity and pride in winning the game. The Pope sanctioned and blessed this proclamation of our President by *perfect* accord and agreement, which was expressed in his suggestion to the belligerent rulers to refer questions of territorial import to an international tribunal of legal justice. There are many who have said this suggestion of the Pope was in the interest of Germany; rather is it a powerful condemnation of Germany's seizure by force of arms of alien territory. The Pope has a territorial grievance; his estates have been taken by force of arms and held by right of military conquest, yet he has never asked of his three hundred million children that they shed one drop of blood for the restoration of his property, nor, as far as I have observed, has he publicly prayed or asked anyone else to pray for the return of the papal estates. I think if one could look into his great, humanitarian heart they would find that he holds a single human life of more value than all the land of Europe. Did not Jesus Christ, too, have a territorial grievance? He was the lawful king of Judea, His title acknewledged by the Roman government, he had it in His power to raise an army both celestial and terrestial, and restore His family the official throne of David, but He willed not that *blood* be shed for territorial adjustments, and so He said to

St. Peter: "Put up thy sword into its place." Contrast the Pope's spirit of respect for human life with the ruthless and wanton disrespect of the Kaiser. The German Emperor has bartered millions of mutilated German corpses for corner lots and factory sites. The coin of his realm is blood-red human coin, two million dead sons of the fatherland for Belgium building blocks; a million bleaching skeletons for Russian wheat fields; a cool million for iron ore in France—what does he care for human life, whether foe or friend it has no value whatever to him, save as legal tender for territorial aggrandizement.

That the Pope should seem to anyone to be pro-German is strange perversity. German rationalism, recently translated into terms of war, has been for centuries in fierce opposition and hostile attack of the Catholic church, and particularly concentrated on the papacy, until diverted by war to the fair fields of financial prosperity. It must be remembered that if the Kaiser is not actually anti-Christ, he is *anti-Pope,* in denial of Benedict's claim to universality and covetous of every papal privilege except its limitations. The Kaiser is an ecclesiastic, the official head of the United Church of Prussia. The royal family and most of the Prussian militarists are members of this church.

The peace suggestions of the Pope, strange to say, were coldly received by all rulers of the earth except Mr. Wilson and the Emperor of Austria, but the common people understand him. When he has stooped

with Christ-like sympathy to little children, heirs apparent to orphanage and woe, and bade them pray with him for their soldier fathers, millions of innocent hands have been clasped and millions of baby lips repeated with him, "God save my daddy." When he has harkened to the voice of English mothers calling to the sobbing seas to give back their dead, they have understood his gentle persuasion for them to pray with him for the lives of their yet remaining sons. As the mothers of the Machabees appealed to Judas, the high priest, women of the whole world have appealed to him. In his last appeal to Heaven for a cessation of human slaughter, there is a note of fear—the fear of the Lord. If the blood of one man, Abel, cried from the earth for Divine vengeance—what is the awful appeal of ten million Russians dead on the battlefield, fourteen million Poles gone to early graves, and all the brave young lives of the nations at war?

It is not contrary to God's way in history to wipe out entire generations and to begin all over again with one man and his family, as he did with Noah after the flood. At one time the Hebrew nation (all that it was then and afterward) was threatened with extinction. Said the Lord to Moses: "How long will this people detract Me, how long will they not believe Me for all the signs I have wrought before them? I will strike them, therefore, with pestilence and will consume them, and of thee I will make a ruler over a great nation and a mightier than this." The selfless prayer of Moses prevented this catastrophe.

Recently the Pope issued the *call authoritative* to the priests of his church in behalf of his heart's desire for peace:

"And now we find ourselves in a condition which recalls that of Josaphat who, when encompassed and borne down by sorrows, cried out: 'O Lord God of our fathers, thou art God in heaven and rulest over the kingdom and nations; in Thy hand is strength and power and no one can resist Thee. We will cry out to Thee in our afflictions and Thou wilt hear and save us.' O Lord, in this hour of our utter abandonment, not knowing what to do, we can only turn our eyes to Thee and put ourselves in Thy hands." * * *

"And first of all the anger of God, incensed by so much stubborn obstinacy and by so many crimes, must be placated. To this end humble and suppliant prayer, if confidently persevered in, will largely contribute, but the holy sacrifice of the mass, in which He, who gave Himself for the redemption of all, and who is ever living and making intercession for us, offers Himself as heavenly bread, will be still more efficacious in propitiating the divine clemency. * * *

"What necessity can be more imperative than that which concerns the reign of tranquillity and true brotherhood among peoples? Hence, it seems that the present is an opportune time to invite all pastors to unite in celebrating simultaneously with us, solemnly and confidently, the holy sacrifice of the mass.

"Therefore we command all priests to celebrate for the people on the 29th of June next, the feast of holy

Saints Peter and Paul, the helpers and defenders of Christians, and to offer the holy sacrifice according to our intention as indicated above. Hence, all Catholic priests will regard it as a duty to unite with the Roman pontiff in this altogether doing violence to the heart of God. In so doing we shall the more confidently hope that the wish of David may be speedily verified and that all peoples may give to one another the kiss of justice and peace."

This official act of the Pope is the mightiest concerted appeal ever made by human beings to heaven for peace. Compared with its efficiency the prayer of Moses seems like the lispings of a little child.

In every city of the entire world wherever a christian church rears its steeple, the invocation, nay more, the evocation of Deity has been accomplished. A great voice from the temple has been heard throughout the world; the prisoner of the Vatican may not have an army at his beck and call like the Emperor—Pope, but obedient to his necessity the splendid army of the press bore his message as on wings of light to the inhabitants of the globe.

Have the Allies anything to fear from God's entrance into the arena of war? Following close upon this solemn act of worship came the first substantial and continued victories to the Allied armies under the supreme command of Marshal Foch who is not only the greatest military scientist of the world but is also a man of profound faith and piety. Before the battle of the Marne (to quote the war news bul-

letin of London) "General Foch said to one of his chaplins), Father, we are to make our supreme effort in arms tomorrow do you also make a supreme effort in prayer. All my trust is in God."

A concident of the recent military successes is that a relative of General Haig, a brother of General Mangin and a brother of Field Marshal Foch, all members of religious orders, were celebrants of masses ordered by the Pope for the return to the earth of the spirit of the brotherhood of man. I do not personally doubt that these priest-brothers of the great Allied commanders interested their powerful religious organizations to pray for Allied victory. Within cloistered walls, where the glare of day is shut out, that finer essences may be more visible, the flame of patriotism glows pure and holy. I presume all of the convents in the United States have prayed incessantly for the supremacy of the United States since the first call to war. I personally know that at St. Cecelia, Nashville, Tenn., at the Carmelite Monastery, New Orleans, at the Visitation Monastery, Wilmington, Del., at Mt. Dechantal, Wheeling, W. Va., and at Notre Dame Convent, Chattanooga, Tenn., more than twenty-five patriotic novenas of masses and communions have been offered, and since the President's appeal for prayers for victory the New Orleans Carmelites have been praying for victory NIGHT and DAY.

Our Lady of Gethsemane,
Gethsemane, Ky.

Trappist P. O., Ky., June 28, 1918.

Mrs. M. B. Littleton,
Chattanooga, Tenn.

Dear Madam:—

Your welcome letter of the 23rd instant and your pamphlet came to hand this morning, for all of which I thank you sincerely.

Certainly this project of "An Army of Prayer to God for Victory" is a most laudable one, and it seems to me to be most needed. For the Lord of Armies is the only one who can give victory, and He is the only one Who can put a stop to this awful war. Most gladly then shall we become soldiers in this army, which takes God into consideration and looks for its success from Him.

Sincerely wishing you every blessing in this enterprise, I am

Yours faithfully in Christ,
Edmond M. Obrecht
Abbot.

It is worthy of note that the prayers of the Pope have not been for the conversion of suffering people to the Catholic faith; he seems to have forgotten sectarian differences in the awful human necessities of the moment. With him there is neither Jew nor Gentile, Protestant nor Catholic, all are his brothers and sisters, and he is asking God that the hand of death be staid and that they be given innocent human joys and earthly happiness.

The glory of military victory belongs to our heroic armies and fleets, and no man dare challenge their

claim to the love and honor and gratitude of humanity. Have you seen our armies, oh man of God? As I look into the faces of our soldier boys marching away to the battle fronts of France there come into my mind words from the vision of Ezekiel: "When they went, they went by four ways; and they turned not where they went, but to the place whither they first turned the rest also followed and did not turn back; and the looks of every one to go straight forward."

But wherever peace rears her mansions to the blue skies of earthly happiness, there the name of Pope Benedict will be honored. His name can never be disassociated from the word PEACE. To him the Master seems to have personally spoken, "Blessed are the peacemakers, for they shall be called the children of God."

Not The Hague, with its abandoned halls and desolated ranks, but the Vatican has become the peace palace of the world. Thither trend the pilgrimages of prayer; there converge the hopes of mankind for God's assistance in their efforts to uplift and ennoble civilization. In its windows a thousand candles are trimmed and burning for the home-returning soldier; from its turrets beacon lights shine far out upon the indignant seas and light as with God's resurgent smile the bloody tides of weary battlefields.

Three times since beginning this chapter I have accidentally opened the Bible at this passage: "Behold a great priest, who in his days pleased God and in

the time of wrath was made a reconciliation! He gave him the blessing of all nations. He preserved for him His mercy; He glorified him in the sight of kings."

Written August, 1918.

His Eminence James Cardinal Gibbons endorses the Army of Prayer and enrolls for membership.

MILITARY VICTORY.

I had not hoped to be able to record so soon the coincidence of prayer and military victory in the great world war.

What happened in this war was the unforeseen by human judgment, the unexpected, the miracle of Divine intervention. By all the laws of materialism the Germans were prophetically the masters of the world. Their mathematical calculations were correct. A subtle and scientific propaganda was theirs which undermined the stability of every other country and at home left neither man nor woman nor child uninstructed in the doctrine of Prussian militarism; they had an army of 10,000,000 imbued with the conviction of victory by predestination; they had allies as subservient as actual slaves who consented to be officered by Germans, and to be guided in all things by the War Lords of Prussia. A draft law gave them absolute control of every male citizen in the Empire, and placed at their disposal all the industries of the land; submarine and air fleet, entirely new as implements of war, gave them prospective control of the sea and air. They released themselves from all law,—international, human and divine—and proposed to win the dominance of the world at ANY expense of human life, whether of friend or foe. They timed the war to suit themselves; struck the first blow, when they were ready, when all other nations were least prepared.

That which they least took account of in their mathematical certainty was the vast, invisible army of Prayer for Victory, and its influence with God even to the shaping of the trend of destiny in the council chambers of omnipotence at the moment of creation.

To those who gaze with straining eyes and breaking hearts upon the flower of manhood, 20,000,000 slain in battle and who mournfully question the value of Prayer if it did not save the lives of their sons, I ask the question: Did you pray with your Civil Government for victory, whose price is human sacrifice, or did you pray with the head of Christendom for peace whose price is a turning of the heart to God? The price of peace has been stated in scriptural terms: "God wills not the death of a sinner, but that he may be converted and live"; and again, "A sacrifice to God is an humble and contrite heart." Prayer for Victory does not promise exemption from casualties, it conserves life by shortening the period of war.

Justice and gratitude to God's decision in favor of the allies' demands that we acknowledge that we prayed with our Government for victory; that we expected to pay the price, that we accept our desolation believing that our soldiers were martyrs, that they gave their lives for civilization, and that we are standing not far from the foot of the cross of Him, who, too, gave his glorious life for humanity. We are not far, at least, in sympathy and understanding from the mother of the Sinless One whose heroic grief was so silent and uncomplaining that God himself

voiced it to the world by the lips of His prophet: "Oh all ye that pass the way attend and see if there be any sorrow like unto my sorrow."

The appeal of our Congress and President for Prayer for Victory met with a response so generous, so united, so continuous, as to constitute a vast invisible army whose influence entered into the council chambers of our rulers, accompanied our transports and armies, encamped on the hills of France with presentiments of victory.

Among the Novenas of masses and communions offered by holy women in the convents throughout the United States was one that implored God to give to President Wilson for service during the war "the more than twelve legations of angels which Christ declined to use for Himself but which he gave us to understand were armed and equipped for service in human affairs, if so be it they were asked for in the right spirit.

Following close upon the appeal official of our President came the call authoritative of Pope Benedict to his Hierarchy, for the putting to an end of the war by divine intervention.

Cardinals Gibbons, Farley and O'Connell issued their pastoral call, mobilizing the Catholic millions "to fight like heroes and to pray like saints." Ministers of all other denominations gloriously answered the call to prayer until it seemed as though a blessed unity of spirit above the hitherto warring creeds fulfilled for the moment the command

of Christ: "Be ye one even as the Father and I are one."

The press, too, answered the call spiritual. Great dailies gave impressive head lines and generous space to prayer announcements, and took account of incidents such as the praying of young girls and little children for the intentions of Field Marshal Foch. American and other magazines welcomed every messenger of prayer from all parts of the world. Canada caught the exultant currents of prophetic victory; the Toronto Globe had articles on the subject that might have issued from the pulpit. The Rotarians committed their splendid organization to daily prayer in a resolution that had done credit to ancient crusaders in battle array for the rescue of civilization from Islam. The Federation of Catholic Men's Clubs resolved themselves into a league of prayer. The Daughters of the American Revolution, and many other women's organizations were ahead, of even the President's appeal, in patriotic prayer. The Mothers of the Defenders of Democracy designated themselves as an army of prayer, were officially recognized and endorsed by Cardinal Gibbons and Mr. Wilson. Of the prayers said and asked by the allied Generals in France the press has not been silent; of the soldiers, and airmen, and seamen, the chaplains and Red Cross workers who prayed, only God may keep the record. Among the many individuals who rejoiced when our Government, lifted its vision to the hills "whence cometh victory," I, among the least, bethought myself that if specialists, long experienced in their vocations, were of eminent service to the Government,

why not specialists in prayer, which is work, one of those good works "without which faith is dead," and so I sent a first edition of this booklet to various convents and monestaries where prayer is studied as a science and practiced as a profession. The letters which I received in answer were so beautiful, so full of patriotism, so appreciative of the necessities of our Government, that to publish them were to forever establish these institutions in the confudence and gratitude of the American people. All of these convents had, of course, been praying and doing other war work from the first call to war, but because they are naturally heroic, the idea of an army of prayer appealed very strongly to them. One great lady Abbess organized thirteen Monasteries of her order for patriotic prayer until the end of the war. I here give a copy of one of these letters:

Carmel, June 19, 1918.

Dear Mrs. Littleton:

You will surely think we have not appreciated your most welcome letter, and the precious pamphlet you so thoughtfully sent us; but it was preciously our deep appreciation of both which has helped to delay our letter.

We have really feasted on the contents of your booklet, and approve most strongly of all it contains. We think the very Angels in Heaven are rejoicing over your Heaven-inspired message to the people of our country, and sincerely wish a copy of it could reach every soul in the United States, from the President down to the least in the nation. Our great country owes you an eternal debt of gratitude, and if your timely advice is heeded, God will lift His arm from our country, and show it mercy, and grant it peace.

As far as it lies within our power, we heartily co-operate with you. We shall begin the novena in honor of the great St. Michael, as you suggested, on Sunday, June 23rd. We

would gladly have begun it sooner, but wished to let you know beforehand, that you may, as we know you wish to make it with us. Victory and peace can only come by prayer and sacrifice, and until the nation turns to God, as you have so intelligently and clearly explained, He shall continue to chastise.

Gladly shall we send your pamphlet to our Carmels in the United States,—(this is not contrary to our holy Rule, but rather in accordance with it, considering the cause in question) and beforehand, we can assure you that our dear Sisters shall all be only too willing to join this "Army of Prayer." What a coincidence! You wrote your last letter on the feast of Our Holy Father St. Elias, July 20th. His great motto, and that of all Carmelites is: "With zeal have I been zealous for the Lord of Hosts." And how zealously shall we, armed with the weapons of prayer and sacrifice, strive to fight under his leadership, in this, the Cause of our God and our Country. If you can let us have about twelve of your pamphlets, we shall most willingly send them on their great mission, according to your request.

We can assure you of the fervent prayers of our dear Sisters in Carmel, and with all Heaven united in prayer with us, what may we not expect? Satan, without doubt, is enraged against this work, but he can do only what God permits, and in the end all his designs shall be foiled, for God is with us, and what matters who is against us?

We are happy to give your good brother-in-law a very special place in our prayers, that God may bless all his operations, and all those under His care. We continue pleading for each of your dear ones, and all whom you wish to recommend to our prayers, and need hardly add that we pray for you always. You are laying the foundation of your enterprise in a very practical manner, and we have every confidence that God will richly bless it.

With renewed thanks, and ever-continued prayers,

Yours devotedly in the Heart of Jesus,

For Rev. Mother Prioress.

As to the prayers of Europe, I do not pretend to very exhaustive information, but from time to time the press recited that the English Government had officially called the people of the British Empire to prayer for victory, that all of France was on its knees, that Italy looked to the Blessed Virgin for aid as in the ages of faith; that Cardinal Mercier led Belgium in a crusade of prayer, etc., etc.

Shall all this spiritual splendor "This uttermost force of the nation" dissolve and fade from the earth while the archives of our nations preserve to posterity, by registration, the names of draftees and of all other war workers? Has not prayer proven itself a great, nay, the greatest of all war works? The invisible Army of Prayer I think merits official recognition by means of a registration that will preserve it to future ages.

The following resolution approved and indorsed by Cardinal Gibbons was asked for and prepared for the 1918 Convention of the Federated Catholic Alumni, representing 50,000 women and many distinguished prelates and laymen, but owing to the epidemic of influenza the Convention had to be postponed, but the *Cardinal's Indorsement Remains,* as a sure hope that the suggestion embodied in the resolution may be carried to completion by some one of the organizations so conspicuously dedicated to prayer during the progress of the war.

RESOLUTION.

Resolved, That, inasmuch as our President and Congress have officially appealed to the people of the United States for Prayer for Victory; and inasmuch as the response has been so generous as to constitute a vast invisible army, that we acclaim this mobilization of the spiritual forces of the nation, and ask that its accomplished work be officially remembered as one of the essential works of the war.

Resolved, That this Convention indorse the suggestion approved by Cardinal Gibbons, to co-ordinate all of the units of prayer, somewhat in the way that the war workers were co-ordinated into a national and visible organization to be known as the Army of Prayer. This Convention approves the plan to ask Mr. Wilson to appoint a central committee at Washington selected from volunteers, both men and women, whose duty will be to solicit volunteers from among representative clergymen of all denominations without distinction of creed, and from heads of organizations, who have responded to the high call of the soul of the nation, to act as volunteer registrars for the registration and enrollment of such of their members as wish to go on record as having participated in the crusade of prayer for victory. This Convention agrees that such an organization is a visible expression of faith and reliance on Almighty God, and an official act of gratitude to Him for favors received, an appreciation of those who have prayed, who are praying, who will continue to pray for the nation; that it will

be an unique record by which future generations may know of the patriotic part played by prayer in the great world war.

Resolved, That a copy of this resolution, together with "Whence Cometh Victory," which is a brief for prayer, be sent to President Wilson and to members of the House and Senate as an expression of the loyalty and patriotism of 50,000 women of the convent schools of the United States.

Having received the indorsement of that great American patriot, Cardinal Gibbons, I was on my way to the White House, confident that the President, who has never failed of spiritual vision, would become personally interested and lend to the work the magic of his wonderful personality. Alas! en route I received word that my soldier son was in mortal combat with the "rider of the pale horse" whose name is pestilence. Hastening to the Officers' Artillery Camp at Zachary Taylor, I was there met by the Angel of the slain, who girded me for the sable sisterhood of sorrow and sacrifice, who initiated me into the Mystic Order of the Golden Star, and so I send my booklet with its program, to whom it may concern, and leave to some fitter person the unfinished task of securing from our great victorious nation official registration and remembrance of those, who failing in no other obligation, true to every responsibility, refusing no necessary sacrifice, added to these heroic loyalties, the higher, surer and greater good of Prayer for National Victory.

There is no stimulant like the stimulant of war, people think and act with speed and vigor impossible in normal times. It may be that there is not now sufficient stimulus in the world, now that the war is over, to hold the registered army intact and to continue its good work for the conquest by medical science of pestilence, the conquests of famine by industrial co-operation, the conquest of bolshevikism, by the infusion of Divine Light and Wisdom into the minds of leaders of labor, capital and legislation.

The appeal of the world to the United States is the most pathetic, to me, in all the history of wars. Their reliance upon us, their trusts in the sincerity and nobility of our purposes, must needs cause us to lift our eyes for aid to Heaven. The necessities of Europe are greater than human effort and industry can relieve. We have need of the miracle and mercy of God to fulfill our after-the-war obligation. We should hasten to ally our Government with Him who fed the multitude by the miraculous multiplication of the loaves and fishes.

Mr. Wilson has proposed to the imagination of men the reign of law; that moral force take the place of brute force; that the mental predominate over the physical; that Courts of Justice succeed to camps of slaughter and human sacrifice. Such transcendant hopes, it seems to me, have need of the continuance of the Army of Prayer, for the whole period of reconstruction, and I believe with the least assistance from the Government, such an Army would respond glori-

ously. If the influence of prayer was so marked, its results so tangible and apparent during war, how much greater would its influence be in peace? I believe its salutary inspiration would reach to the allied councils, that the spirit of Divine Wisdom and Moderation would inform the Peace Delegates and make itself apparent in the formative principles of international law.

The lifting of the cloud of battle reveals the Egyptian darkness of woe and misery unequaled in the annals of war.

The tragedy of the high cost of living, if not dealt with as an evil of deadly disaster, will cause more suffering right here in the United States than the influenza, which we long regarded as of European concern. Famine abroad is a reality of staggering horror. The demand on us for food is immediate and insistant; the laws of nature do not provide sufficient food for one nation to feed the entire world, and in our generosity, with profiteers in charge of the food supply, we are in grave danger of forgetting the little children, old people and invalids at home, who easily succumb to under nourishment.

The war is over, but not the causes that led to the war nor its awful consequences. It was the Duke of Wellington, after the battle of Waterloo, who said "that next to a battle lost, the most melancholy thing in the world was a battle won."

This war has interpreted many passages in scripture not before fully understood, among them the dia-

bolism present in all wars, and the three-fold character of war as symbolized in the scriptural pen picture of the three riders, of the red horse which is war, of the black horse which is famine, of the pale horse which is pestilence; all of these unconquerable except to the rider of the white horse which is Christ our Lord.

When Christ was on earth he told His apostles that not even the angels of heaven knew the time of the end of the world, may it not be that great events are determined by God, but that the time is not affixed, irrevocable moment, but will be more or less influenced by the people of the world. Saints relate that the coming of Christ was delayed many centuries by the sins of some of His human ancestors, and that His birth was hastened by the merits and prayers of His blessed mother.

St. John describes an event to which humanity looks forward with longing vision "And I saw an angel coming down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, the old serpent, which is the devil and satan and bound him for a thousand years. And he cast him into the bottomless pit, and shut him up, and set a seal upon him that he should no more seduce the nations, till the thousand years be finished. After that he must be loosed a little time."

If the name of this demon might be interpreted by modern events, he would be known as THE DEVIL OF MISUNDERSTANDING. Might not the contin-

LB D '19

uance of the national Army of Prayer for civic enlightenment and divine co-operation in government lend itself to this prophesy and hasten the coming of the thousand years of peace?

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Deacidified using the Bookkeeper process.
Neutralizing agent: Magnesium Oxide
Treatment Date: July 2005

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